

*Sixty-three Years
of
Uninterrupted
Service*



Run 32

GIFT [from author's widow]

FEB 13 1951

FEB 13 1951

R.C. F.B. 21/51

*Sixty-three Years
of
Uninterrupted
Service*

**FORT ROUGE METHODIST CHURCH
1883-1925**

**CRESCENT CONGREGATIONAL CHURCH
1910-1925**

**FORT ROUGE UNITED CHURCH
CRESCENT UNITED CHURCH
1925-1935**

**CRESCENT-FORT ROUGE UNITED CHURCH
1935-1945**

Historical Sketch

By

Walter T. Hart

"... a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."





CRESCENT-FORT ROUGE UNITED CHURCH



Historical Co-operating Committee

(without responsibility)

*Mrs. Philip Stark

Mrs. Gabe H. Smith

*Harry O. Shurtleff

Reverend George F. Dyker, B.A., B.D.



This publication has been made possible by
the generosity of friends, who prefer to remain in anonymity.

*Deceased

Foreward

Reducing to written form the history of a church organization, for an extended period of time, is fraught with difficulty.

Trustworthy records are too often unavailable and the memory of members cannot always be accepted. The story of men and women whose sacrificial service, financial support and unshaken faith, made the day of small things blossom into fruitage has faded, with the passing of the years, and never can be fully recovered.

Nor could it well be otherwise; history is personality in action and when it fades into obscurity cannot be restored. Those who bore the burden and heat of the day counted not their labors worthy of acclaim. They were happy to be recognized as the least of His disciples, rejoicing in the hope their names were written in Heaven.

The story which follows attempts, within limitations, to preserve the long history of Fort Rouge Methodist (later United) Church and coupled with it that of Crescent Congregational (later United) Church sixty-three years of the former and twenty-five of the latter, bringing the history of the combined congregation to the end of the year 1945. They were merged in 1935.

These pages cannot be free from error and where it occurs a generous indulgence should be granted. For what has been poorly recorded or entirely omitted the author expresses regret. —W.T.H.

October 10, 1947

Winnipeg, Canada

"We are yet a people without adequate appreciation of the past."



In Memoriam

HARRY OTIS SHURTLEFF

While this sketch was in preparation Crescent-Fort Rouge United Church, its Co-operating Committee and the Author suffered an irreparable loss in the unexpected death of Harry Otis Shurtleff, following an illness of less than three months duration. He had not been in robust health for several years, but little apprehension was felt as to his ultimate recovery.

He had been a member of Fort Rouge Church for more than thirty years and an official almost the entire time. He was the painstaking and efficient Treasurer for twenty-five years.

He served on many important committees and had a conspicuous hand in the effort to retire the huge mortgage debt, a heavy drag, for more than thirty-five years, on all Church activities.

His intimate acquaintance with the long history of Fort Rouge congregation and close contact with the former Crescent Church enabled him to render important service when the two congregations were united in 1935.

His death, at the early age of 63 years, brought grief to those who knew of his useful life and genuine Christian character. He died in the Winnipeg General Hospital, on Sunday afternoon, April 13th, 1947.

His co-operation, generous and unobtrusive assistance, fine friendship and consideration are acknowledged by the author, with a sense of personal loss beyond adequate expression.

MRS. PHILIP STARK

The death of Mrs. Philip Stark, on Friday November 21, 1947, as this sketch was about to be issued in printed form, removed another important member of the Historical Co-operating Committee.

She had been a valuable addition to the Committee and participated in much of its preliminary work, rendering highly important service because of her long membership in the Church, which covered almost, if not quite, forty-five years. She had participated in many of its important activities and possessed a wealth of valuable information which she freely placed at the service of the Committee.

Her unexpected death has left many sorrowing friends, who held her in much affection and a vacancy in the militant ranks of the congregation she loved, which will be difficult to fill.

Her husband predeceased her in 1938.

W.T.H.



WINNIPEG 1945 (Courtesy Trans-Canada Air Lines)

Winnipeg

WINNIPEG! What did it look like sixty-three years ago, when Fort Rouge Methodist Church began its work?

The city had a population of less than 20,000 and was without rail connection east or west. To the south the Canadian Pacific Railway, according to available records, operated a line between St. Boniface and Emerson, Manitoba.

One newspaper, the Winnipeg Free Press, occupied the field. It was of pretentious size and freely patronized by local business houses. As an indication, the Saturday issue of January 7, 1884, had more than 140 advertisements, large and small, with several pages of news, local and world-wide.

One street car line, drawn by one horse power, operated by one man, on a single line of rails, served the people. The route was Main street; its southern terminus the Red River and its northern probably adjacent to Point Douglas, then the residential section of many of Winnipeg's well to do citizens.

The Red River ox-carts, which travelled side by side with the more dignified car service, punctured the air with their own unique warning from well worn ungreased axles. Thus announced, a new city in a new land, was about to emerge from its pioneer state to the glory of a place beneath the sun.

EDUCATIONALLY—The University of Manitoba (founded in 1877), St. John's Anglican, Wesley Methodist and Manitoba Presbyterian Colleges were located here, with St. Boniface Catholic College on the east shore of the Red River facing the city. In 1886 (only statistics at hand) there were eleven Public School buildings and a teaching staff of 49.

Alexander McMicken was Mayor in 1883, the seventh occupant of the office since incorporation in 1873.

The Church-life of the new and promising metropolis was evidenced by edifices of the Church of England, Presbyterian, Methodist and Baptist denominations, each in charge of a resident clergyman.

The late Mrs. Manlius Bull, celebrating her 80th birthday in 1931; gave some interesting reminiscences of the city in 1881 when with her husband, the late Manlius Bull and their young family, residence was taken up in Winnipeg;

"Why, you couldn't imagine what the mud of Winnipeg was when I first came here, almost 50 years ago. It got on your boots, on your skirts, all over the sidewalks and all over the floors. It was dreadful. It wasn't a very prepossessing place in those days."

Her first home was on Garry street she said. Casting an interesting sidelight on the financial aspect of the times, she added that the rent of a small and unattractive six-roomed house had been forty dollars per month and "there was no better accommodation available."

Another unforgettable experience was the delivery of milk by the chunk. Mrs. Bull continues;

"A farmer from Springfield used to supply us with butter, eggs and milk. During the winter the milk came frozen in four-quart chunks at a cost of 25 cents per chunk."

And water was sold by the bucketful. Each family had two barrels; one of them reserved for drinking purposes. Regular purveyors brought the water each morning.

Fort Rouge district was taken into the city in 1883 and Winnipeg Wards increased to six.

Traffic crossed the Assiniboine river over Osborne and Main street bridges. Pembina highway, which left Osborne street at Corydon avenue, was then and still is the main artery to the United States border at Emerson, Manitoba.

The Canadian Pacific Railway inaugurated transcontinental service July 1, 1886, with the arrival of a through train from Montreal. Previously Winnipeg passenger and freight traffic to and from the east was routed through the United States via Moorhead, Minnesota. Steamer, stage and ox-cart all came in for a share of the traffic between Winnipeg and Moorhead.

The settlement of the wheat fields of Western Canada and the glowing reports which trickled across the International border brought a vast increase in the city population, which in 1881 had grown to 62,260.

♦ A real estate boom already had resulted in feverish excitement among the inhabitants. They seemed to think of little else than reaping a share of the golden harvest smiling on many of their friends and neighbors. Lots were sold in Winnipeg and many parts of Manitoba and adjoining provinces, where the town site was little more than the figment of an excited imagination, and resold at an advance in price. The purchases passed from one buyer to another, often before papers of the earlier transaction could be completed and with a substantial increase in price. It was the day of quick turn over, where speedy action promised large profit.

The late Charles M. Copeland, General Secretary of the Winnipeg Young Men's Christian Association, 1880-1890, in some published accounts of his work, well describes the unsettling conditions of the boom and its effect on the people. He says:

"The land boom of 1881-1882 created a serious situation. While it was on the minds of many (it would not be too much to say most) who were or should have been interested (in the Association) too much occupied in building fortunes to give much serious thought to Y.M.C.A. objectives

or activities. On the financial side, even where they had (or thought they had) money, and lots of it, they could not give because they wanted to invest every dollar in land, anticipating it would yield a hundred, then (they said) they would do something handsome for the Association. When the boom broke they had neither the hundred nor the dollar."

Some in their newly acquired riches (?) decided on a long deferred trip to the homeland across the seas. When their excited neighbors learned of the proposed journey they commissioned them to make purchases of various kinds, in many cases on a promise to pay when the visit had been completed.

When the good Samaritans returned they found their friends, in too many instances, unable to redeem their promises. The boom had, during their absence, collapsed and left them poor, indeed, literally bankrupt over night. The most significant testimony to the extent of the disaster was the drop in population of the city, from 62,260 to less than 20,000.

In such atmosphere of frustrated hopes and ruin Fort Rouge Methodist Church was born.

Once more, in this far northern land, man learned, by the hard way, the emptiness of riches and ease of their flight beyond recall. He also learned that the Church of God, not infrequently, makes accelerated progress when, in hardship, it struggles for existence and is compelled to draw heavily on faith and depend much on prayer.





WINNIPEG CITY HALL (Under Construction 1886)

Fort Rouge Methodist Church

Grace Methodist Church was founded in 1868, by the Reverend George Young. He was a Conference appointment through the Home Mission Board when Winnipeg was a Hudson's Bay trading post (Fort Garry), with a population of 215. When the city was incorporated in 1873 it had grown to 1869 inhabitants.

In 1883 Fort Rouge Methodist Church was organized and in 1884 McDougall Methodist, Main Street North, was founded, in both cases with substantial help and direction from Grace, the mother of Winnipeg Methodism. As a Church she did not live unto herself but pre-empted strategic locations, furnished workers and money to initiate new work as the city extended its borders.

The Local Preachers' Association was pressed into service with the founding of the Fort Rouge station and for four years thereafter they carried the burden of the Fort Rouge work, taking care of the Sunday School activities and the pulpit of the new venture.

So well was their work done that in 1887 Fort Rouge was deemed worthy of an ordained minister, in combination with McDougall station in the North end of the city.

Grace Church in its Local Preachers' organization preserved one, at least, of the agencies developed by John Wesley to overtake the need of church services in sparsely settled communities and promising fields not ready for an ordained man.

They were not, it may be, men of learning, knew little of theology or the critical study of the Scriptures, characteristic of later times, but they had the love of God in their hearts and an unquenchable desire to preach the Gospel. They were true to their convictions and left a good record behind them.

Wesley, in his day, did not despise the humble man who loved his Lord and was burning with a desire to tell of the great salvation from sin he had found. He sent him to preach, find very often his own congregation and tell his own story. Upon one occasion he answered the timidity of a follower who told Wesley he did not know how to preach, by asking him, "Do you know the disease?" "Yes" answered the man, "I do." "Do you know the remedy?" he asked. "Thank God, I do," replied the man. Then said Wesley, "If you know the disease and if you know the remedy, you have what is needed, all else is talk."

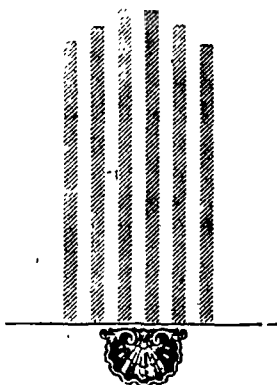
Fort Rouge Church owes a debt, quite beyond calculation, to those humble lay preachers of the Gospel, and in particular to Thomas Nixon and Thomas Waddell. They labored, not for the coin of the realm but for the approval of Him who commissioned His disciples to go into all the world and preach the Gospel.

The first service of the new appointment was a session of the Sunday School, held in the public school house, on Sunday afternoon, November 11, 1883 and one week later regular preaching services were inaugurated.

The school house served for the next four years and when it was seriously damaged by fire, quarters were secured in a nearby residence until repairs were made.

Thus the work was carried on without interruption, for the hands set to the plow did not turn back.

George H. Flint was the first Superintendent and Miss Burrows (later, Lady Clifford Sifton) the organist. The school opened with eleven scholars and that was accounted a good beginning.





FIRST FORT ROUGE CHURCH BUILDING,
Corner Stradbrook Avenue and Joseph Street

Fort Rouge and. McDougall Appointments

The stationing of the Reverend Eanos Langford by the Annual Conference in 1887, brought speedy and substantial development. McDougall Methodist Church was coupled with Fort Rouge circuit and this two-station appointment continued for the itinerant term of two years.

Soon after Mr. Langford's appointment a building was under way and ready for occupancy. The Manitoba Free Press issue of August 20, 1887, contained this announcement:

Fort Rouge Methodist Church

"The new Church will be dedicated tomorrow morning. Reverend H Cade, of Port Arthur, will preach at 11 a.m. and Reverend W. L. Rutledge chairman of the Winnipeg district, will conduct the dedication service, assisted by others.

An open session of the Sunday School will be held at 3 p.m., when several addresses will be delivered. At 7 p.m. Reverend Charles Fish, of Toronto, will preach. Collections will be taken in aid of the building fund.

On Monday evening there will be a tea meeting. Tea will be served from 7.30 to 8.30 o'clock. Addresses will be delivered by Revs. W. L. Rutledge, J. A. Jackson, Messrs. J. H. Ashdown, J. A. M. Aikins, Thos. Nixon, Sr., R. J. Whittle and others. Admission free, a collection will be taken up during the evening."

This news item followed, Monday August 22nd:

"The dedicatory services of the new Methodist Church in Fort Rouge, situated at the corner of Scott and Maria streets, (later Spadina, still later Stradbrook) were held yesterday, good congregations being present both morning and evening.

At 11 o'clock Reverend R. Cade, of Port Arthur, preached a very able and appropriate sermon from Matthew Chap. 16, verse 18, "that thou art Peter, and upon this rock I will build my church." Reverend J. W. Bell, B.D., of Minnedosa, assisted in the services. The ceremony of dedication was conducted by Reverend R. Cade. The Trustees, Messrs. Thomas Waddell, A. G. Morgan, C. G. Mills, W. D. Pettigrew, G. H. West, formally presented the Church to the Conference as represented by Reverend Mr. Cade.

In the evening Reverend Chas. Fish, of Toronto, preached an excellent sermon from the 87th Psalm, 2nd verse, "The Lord loveth the gates of Zion more than all the dwellings of Jacob."

Good collections were taken up at the close of the services. A voluntary choir led in good old fashioned Methodist singing.

An open tea meeting will be held this evening; after tea, which will be served from 7.30 to 8.30 o'clock, addresses will be given by the Honorable James Cox Atkins, P.C., Lieutenant-Governor; Revs. W. L. Rutledge, D. G. Sutherland and J. A. Jackson, and Messrs. R. J. Whittle, J. H. Ashdown and others. The new Church is a very neat little structure, well lighted and ventilated."

The Manitoba Free Press of August 23, 1887, contained the following item of news:

Fort Rouge Social

Opening social of the new Methodist Church in Ward One

The opening tea meeting of the new Methodist Church in Fort Rouge was held last evening and was a great success, fulfilling the expectations of the most sanguine.

A magnificent spread was furnished by the ladies and other members of Fort Rouge, all the denominations showing their appreciation with the utmost catholicity. After tea had been served, from 7 to 8.30 o'clock, the meeting was called to order, and the pastor, Reverend E. Langford, opened the exercises with a hymn and prayer. Mr. Thomas Nixon, Sr., was then appointed chairman and made a speech which was at once brief and to the point. Reverend W. L. Rutledge followed in an exceedingly interesting address and at the close an anthem was sung by the choir. Mr. J. H. Ashdown next gave a very happy address and presented a statement of the financial position of the church, showing the amount still to be raised to be about \$850.00. A collection was taken up and subscription papers circulated, resulting in a total subscription for the evening of \$257.00.

Reverend A. G. Sutherland was the last speaker; he gave a very effective address, complimenting the people and the city on the beautiful Church and the enterprise shown in its erection.

After another anthem had been sung by the choir, Reverend E. Langford closed the proceedings by pronouncing the benediction, and one of the most pleasant evenings ever spent in the rural district of Fort Rouge was at an end."

In due time a parsonage was built, for the minister required a comfortable home close to his field of labor.

It was a small frame building on the most easterly portion of the Church property, which had a frontage of about 200 feet on what is now called Stradbroke Avenue.

The Ladies' Aid Society furnished it and like all their fine work, during the years that followed, it was well done.

Some years later a larger and more substantial brick two and one half story residence was erected on the Church property and eventually the smaller building, with sufficient ground, was sold at a good price.

It may be recorded that the frame Church building and both residences are, after more than fifty years, still in use, without much indication of the passage of time and the disfigurement of the elements. Title to all has long since passed to other hands. The Church building is now a small apartment house, but few feet distant from its original location. It has not, let us hope, lost the religious influences of its early life.

New Church and Sunday School Building

During Mr. Morgan's ministry a larger and better equipped building became imperative.

The Official Board, after much careful consideration, purchased the vacant property at the corner of Nassau Street and Wardlaw Avenue, with a frontage of 100 feet and a depth of 150 feet including a spur lane, afterwards closed by the city and title obtained by the Church. Very careful thought was given to the proposed building in two important respects; it should look well to the future requirements and the cost fall within the financial ability of the congregation. John H. G. Russell was chosen architect and plans drawn for the eastern section of the building which would provide accommodation for the Sunday School needs and as well the preaching and other features until the whole building could be completed. The new section was opened May 27, 1906, with appropriate exercises.

Reverend William Sparling, D.D., of Grace Methodist Church preached the opening sermon, assisted by Reverend Andrew Stewart, D.D. and Reverend J. H. Morgan, B.A., minister of the Church. Reverend W. L. Armstrong, Portage la Prairie, preached at the evening service. The special exercises were continued on the following Sunday, with Reverend James L. Gordon, of Central Congregational Church in the morning and Professor William F. Osborne, of Wesley College occupying the pulpit in the evening. The Church Choir furnished appropriate music for all the opening exercises. The new structure served well the needs of both School and Church for the next five years.

The cost of construction and furnishing amounted to \$24,000.00 and the value of the land, \$15,000.00. A mortgage of \$10,000.00 was placed on the property and the congregation provided the balance by subscription.

The New Church Building

In the early spring of 1910 ground was broken for the Church auditorium portion.

On Saturday afternoon, June 4, 1910, the corner stone ceremony took place, with the weather all that could be desired and a fine attendance of members and friends. The stones were well and truly laid; the first by Reverend Principal J. W. Sparling of Wesley College, Winnipeg and the second by Mrs. Manlius Bull, one of the charter members of Fort Rouge Methodist Church and prominent in many of its activities since its inception.

In the first stone was placed a rust-proof metal box, containing the following articles of historical interest:

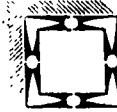
- List of pastors since organization.
- Cut of first Church building.
- Cut of new Sunday School structure.
- List of members of Trustee Board.
- Names of Officers of Ladies' Aid Society.
- Names of Officers of Women's Missionary Society.
- Names of Sunday School Officers and Teachers.
- Obituary notices of Reverends Eanos Langford, Frederick E. Fletcher, Samuel R. Brown and Joseph H. Morgan.
- Notes of various Church matters.
- Programme of Corner Stone Laying.
- Annual Financial Statements, 1907-1908.
- Canada Gazette, May 14, containing official notice of the death of King Edward VII.
- Calendar of Wesley College, Winnipeg.
- Copy of the Holy Scriptures.
- List of members of Official Board.
- Copy of the Methodist Hymn Book.
- Copy of Methodist Church Discipline.
- Copies of the Winnipeg Daily papers.
- Copy of the Christian Guardian.
- Copy of the Minutes of the Manitoba Conference Methodist Church.
- Envelopes containing current coins of the realm.

Mrs. Bull expressed her appreciation of the honor bestowed on her and hoped that Methodism would accomplish great things in the new Church.

Reverend Dr. Andrew Stewart said it was very fitting that Mrs. Bull should have laid that stone because he regarded her as one of the charter members of Fort Rouge Methodism. Mrs. Bull had worked among them for 27 years and her father, the late Thomas Nixon, was one of the founders of Methodism in that part of the city.

The programme of the afternoon included the dedicatory prayer by Dr. Stewart, followed by a hymn and the reading of the Scriptures by the Reverend G. K. B. Adams, minister of Young Methodist Church, Winnipeg. The concluding prayer was offered by Principal Sparling.

From that time the work of construction went forward without delay or interruption. The various contractors worked in harmony with each other and accomplished, with the Architect and the Building Committee, the erection of an edifice which has met every comfort of the congregation and conceded to be one of the finest of the many church buildings in Winnipeg.



Official Opening of the New Church

Everything was ready on time for the opening of the new Church.

The programme which covered three weeks in extent began on Sunday April 2, 1911 as follows:

Sunday, April 2nd—opening services.

- 11 a.m.—Rev. J. H. Hazelwood D.D., Toronto. Assisted by Rev. J. W. Sparling, D.D., Principal Wesley College, Winnipeg.
- 3 p.m.—Sunday School, Frank Allen, Ph.D., Superintendent. Adult Bible Classes, Young Men's Morgan Class, Young Women's Philathea Class.
- 7 p.m.—Rev. J. H. Hazelwood, D.D., Toronto. Assisted by Rev. A. W. Crawford, M.A. Professor of English Literature, University of Manitoba. Rev. Andrew Gordon.

Monday, April 3, 1911

- 8 p.m.—Lecture, "A Jaunt through Ireland", Rev. J. H. Hazelwood, D.D. Admission 25 cents.

Tuesday, April 4, 1911.

- 6 p.m.—Congregational Supper. Admission, Adults 50 cents, Children, 25 cents.
- 8 p.m.—Addresses:
Rev. J. W. Sparling, D.D.
Rev. A. M. McDonald.
Rev. G. B. Wilson, Ph.D.
Rev. Wm. Bertal Heeney and others.
Special Music by the Choir.

Wednesday, April 5, 1911.

- 8 p.m.—Regular Church Prayer Meeting.

Thursday, April 6, 1911.

- 8:30 p.m.—Choir Practice.

Friday, April 7, 1911

- 8 p.m.—Young People's Entertainment and Social.

Sunday, April 9, 1911
(Opening Services continued).

- 11 a.m.—Sermon: Rev. Eber Crummy, D.D., Pastor Grace Methodist Church, Winnipeg.
- 3 p.m.—Sunday School.
- 7 p.m.—Sermon: Rev. J. C. Walker, Pastor Maryland Methodist Church, Winnipeg.

SPECIAL SERVICES will be held each evening during the week at eight o'clock under the direction of the Pastor, Rev. Henry Irvine, in the body of the Church. The Alexander Hymn Book will be used.

Sunday, April 16, 1911
(The Dedicatory Service).

- 11 a.m.—Rev. S. D. Chown, General Superintendent, assisted by Rev. Andrew Stewart, Chairman South Winnipeg District.
- 3 p.m.—Sunday School.
- 7 p.m.—Sermon: Rev. Henry Irvine.

Special Services each evening during the week at eight o'clock under direction of the Pastor.

Further Announcements

1. Offerings will be taken at all the Sunday services towards the Building Fund.
2. After lengthy conversation in our August Official Board meeting it was decided that we spend the first month in our new Church in an earnest evangelistic service under the leadership of our pastor. Every member is urgently requested to set apart the evenings of the first month in our new Church following April 9th, for meditation and supplication, that the great Head of the Church may fill this latter house with His glory, fit its members for His service and lead many to dedicate their lives unto Him.

The programme continues:

"The Building Committee having in charge all the details in connection with the erection and furnishing of the main auditorium of our Church was composed of:

W. H. Cross, Chairman; M. Bull, Herbert Baker, E. W. Andrews, J. G. Walker.

The building was designed by Architect, J. H. G. Russell. Work was begun April 1, 1910 and completed April 1, 1911, all members of the Building Committee working in perfect accord with each other, the architect and the several contractors.

The style of the architecture of the church is Romanesque,

following the design of the Sunday School building.

The outside dimensions are 80 feet in width by 91 feet 6 inches in depth. The front of the building is flanked by towers. The main tower at the southwest corner being 86 feet high and the smaller one at the northwest corner 65 feet high.

The building is of brick, faced with Menoninee red sand moulded brick and trimmed with Tyndal stone,

There are two entrances at the front, approached by an imposing flight of stone steps about 43 feet in width; on entering you are in a large lobby 12 feet wide extending the full length of the building, from which are four entrances to the auditorium and stairs at each end of the gallery.

The Auditorium has a groined ceiling supported from four columns on each side. There is a gallery around three sides, which is reached by stairs from the lobby as before mentioned. There are also stairs at the east end from the auditorium floor.

The seating capacity of the auditorium floor is 634 and of the gallery 383, choir 42, making a total of 1059.

The Choir are immediately in the rear of the pulpit and the fine organ behind the Choir.

The building is finished in oak, with seats and organ to match; the walls and ceiling are decorated and along with the copper zinc glass windows, make a very pleasant effect.

There is a fine basement under the church which will be used for social functions, beside storage rooms, toilet, etc.

The building is well arranged for exits; there being six from the auditorium floor and four from the gallery, so the building may be easily and quickly emptied.

The system of heating is by direct low pressure steam and every precaution has been taken to prevent danger from fire.

Special attention has been given to the illumination of the church. Our indirect lighting system has a peculiar soft glow rendering it particularly appropriate for the purpose. It gives a beautifully lighted building, free from shadows and strain on the eyes and the improvement we are sure will be much appreciated by the congregation.

The new three manual organ, which the church has installed, was built by the well known firm of Casavant Freres of St. Hyacinthe, Quebec, who have so many fine organs to their credit in this city. The instrument is splendidly equipped with the best and latest mechanical devices and the specifications promise a satisfying sonority of tone and an ample range of contrasts in the many and varied

qualities of the different stops. The action is tubular pneumatic and the air pressure for the bellows is supplied by a powerful electric motor. Adjustable thumb and foot pistons are provided for the ready manipulation of the manuals and full organ, and the newest tablet system is used for the mechanical accessories such as the indispensable couplers and numerous other devices of this nature.

For the better directing of the Choir the console has been set a little distance from the organ proper so that the Choir seats are between the console and the organ, an admirable arrangement which will greatly add to the general effect of the Choir and organ ensemble.

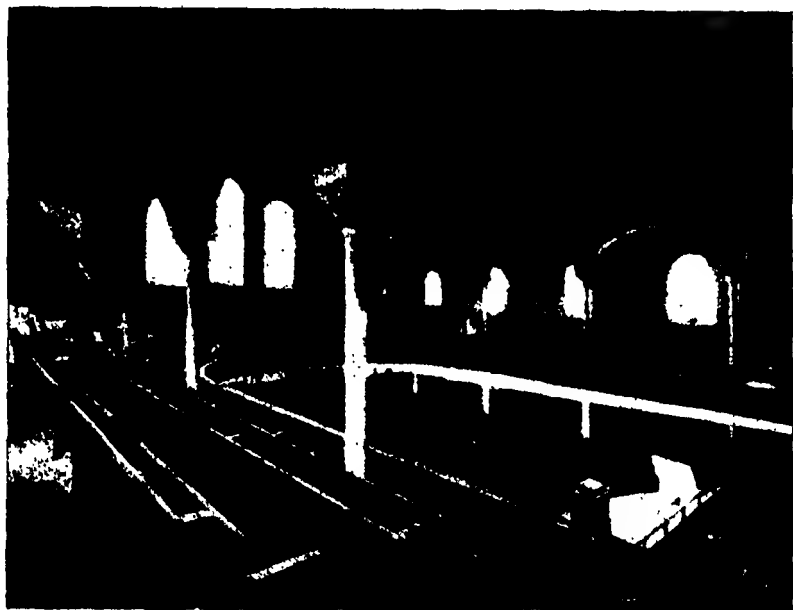
The front pipes of the organ are in dull gold and present a quiet but rich appearance that is in harmony with the rest of the building. Altogether the provision made for the musical part of the service is ample and will not be the least among the permanent attractions of the church".

The official opening programme gave the following financial statement:

"Cost of new building	\$ 60,000.00
" " Organ	6,500.00
" " S. S. portion erected four years ago	24,000.00
Value of land	15,000.00
	<hr/>
Total	<u>\$105,500.00</u>

Indebtedness—On the above mentioned property there is a first mortgage of \$45,000.00, bearing interest at the rate of 5½% per cent per annum. This includes \$10,000.00 to pay off the mortgage on the Sunday School building so that only \$35,000.00 was available to apply on the new building.

Floating Indebtedness —Of the \$66,500.00 required for building and furnishing the Finance Committee had in cash and pledges	\$18,050.00
Net proceeds of Mortgage	35,000.00
	<hr/>
	<u>\$53,050.00</u>
Leaving shortage to be raised	\$13,450.00



AUDITORIUM NEW FORT ROUGE METHODIST CHURCH

The annual budget for the year ending May 15, 1912, was estimated as follows:

Pulpit supply	\$ 19.00
Interest	3,069.00
Advertising and Printing	63.00
Telephone	26.00
Principal on Mortgage	600.00
Taxes	360.00
Fuel, light, power and water	680.00
Insurance	308.00
Music	600.00
Caretaking	630.00
Minister's salary	2,000.00
Miscellaneous items	385.00
	<hr/>
	\$8,740.00
Less rent of house	420.00
	<hr/>
	\$8,320.00

52 Sundays will require at least \$160.00 per Sunday.

The officary of the Church were:

MINISTERS—Revs. Henry Irvine and Andrew Gordon.

LOCAL PREACHERS—George Parr, William James, F. B. Hugg, E. J. Hunt, Mrs. Andrew Gordon.

CLASS LEADERS—F. B. Hugg, Wm. Scott.

STEWARDS—M. Bull, W. H. Cross, T. S. Gosnell, E. W. Andrews, Dr. M. H. Garvin, D. H. Cooper, Walter T. Hart.

SOCIETY REPRESENTATIVES—H. Baker, L. H. Shepley, A. Hicks, J. G. Walker, Joseph Clark, Emerson Loree, S. C. Wilson.

TRUSTEE BOARD REPRESENTATIVES—W. B. Sterling and Samuel Groff.

CHOIRMASTER AND ORGANIST—William Dichmont.

PRESIDENT LADIES' AID SOCIETY—Mrs. M. H. Garvin.

PRESIDENT WOMEN'S MISSIONARY SOCIETY—Mrs. Walter T. Hart, (acting).

SUNDAY SCHOOL SUPERINTENDENT—Frank Allen Ph.D.

ENVELOPE STEWARD—Frank E. Martin.

**TRUSTEE BOARD—M. Bull, H. Baker, W. B. Sterling,
W. H. Cross, J. R. Haney, W. J. Hammond, D. H. Cooper,
Amos Hicks, S. C. Wilson, S. Groff and Joseph Clark.**

Before the close of the programme connected with the opening an additional \$5,000.00 was subscribed, bringing the floating debt to approximately \$9,000.00.

It has been thought well to incorporate in this brief sketch the opening programme of the completed church building in order that there may be some appreciation of the faith and courage of those whose enterprise, and prayers, gave Fort Rouge Methodist Church the splendid equipment they now enjoy.

It was a herculean effort on their part and if they could have envisioned the dark days that were so soon to follow, it is possible they would have hesitated in the undertaking. The changes in the district, the toll of death among the chief supporters, the huge mortgage debt which finally grew to \$54,000.00 plus \$4,000.00 on the parsonage and the ugly war of 1914-1919 were mercifully largely hidden from human view.

The Union Movement

In 1925 the union of the three denominations in Canada, Presbyterian, Methodist and Congregational, was consummated after twenty-three years of consideration and adjustment.

Fort Rouge congregation by formal vote became a United Church.

The general proposal first received official recognition at the General Conference of the Methodist Church of Canada, held in Grace Church, Winnipeg, during September 1902, the quadrennium sessions lasting three weeks.

A fraternal message on behalf of the Presbyterian Church, delivered by Principal William Patrick, of Manitoba College and Reverend Charles W. Gordon, (Ralph Connor), a much beloved minister, both of Winnipeg, brought the matter unexpectedly before the gathering. They were introduced by Reverend Doctor George Bryce of Manitoba College in terms both oratorical and fraternal. Doctor Albert Carman, General Superintendent of the Methodist Church, presiding, acknowledged the introduction by saying to Doctor Bryce: "That having listened to that happy address I would almost be willing to grant you an Exhorter's license in the Methodist Church."

The Conference greatly enjoyed this sally.

But the seed was sown and before it had time to germinate the Congregational body was brought in the arena. Isolation West of the Great Lakes might mean annihilation eventually, a fate none would contemplate with ease of mind, for a denomination of great historic importance and religious significance. Then, too, they were needed to balance the adjustment between the two larger denominations then in negotiations.

Twenty-three years of conference, discussion and consideration were spent before the new wheat reached maturity and even then it was found an enemy had sown tares among the grain, and the denomination which planted the seed did not in unanimity bring home the sheaves with rejoicing. Thus the Presbyterian Church in Canada exists, despite all efforts to effect a complete union of the three Churches which, two decades ago, seemed both possible and desirable.

It could be said, with becoming modesty, that the Methodist Church was the first to surrender its cardinal virtues in the hope of bringing in the Kingdom of God among men.

Once again Grace Church, the mother of Winnipeg Methodism, was present at an historic accouchement in the church-life of Canada.

Fort Rouge congregation did not solve its pressing problems under a new banner of allegiance. A slowly shifting of adherents

westward, indifference of succeeding residents to assume church responsibilities and assumption by leaders and workers of an unwarranted Utopianism leaves the Church faced with deeper consecration, much prayer and unflagging sacrifice if the Gospel message is to reach those for whom Christ died.

The United Church of Canada has yet to regain the dignity and orderliness of Presbyterianism, the evangelism and fervor of Methodism and the compact organization and independence of Congregationalism to become a great Church. The militancy of the early Church made it terrible as an army with banners.



Crescent Congregational Church

Previous to 1910 the Congregational body in Winnipeg consisted of Central Church, Hargrave Street and Qu'Appelle Avenue, a district since surrendered very largely to business requirements. Its membership was drawn from all parts of the city. Earlier in the city's history a small mission was maintained close to the Canadian Pacific Railway Station but the building had been long since sold and the work turned over to the Methodist Church.

Central Church ranked in size and importance with Grace Methodist, Knox Presbyterian, Westminster Presbyterian, First Baptist and Holy Trinity Anglican Churches. Their membership and financial strength were about equal. They were all near neighbors.

Ministers of undoubted ability and religious culture had served in Central pulpit during its long history, most of them internationally known and often guest-preachers in leading American and Eastern Canadian pulpits.

A goodly share of the Central Congregation had become residents in the Fort Rouge area and it became apparent that a new Church must be provided south of the Assiniboine river.

An issue of the Winnipeg Free Press in March, 1935, contains the story:

"Crescent Church was established by the Congregational Extension Society, an organization founded by a group of pioneer members of Central Church. The work of organization was directed by Rev. Ernest Weeks, the Superintendent of the Society, who became the first minister of the new Church.

Members of the provisional committee of management included, James Hooper, C. F. Rannard, Charles Smith, C. D. Powell, Charles G. Stewart and Rev. E. R. Weeks.

Only three of these survive, C. G. Stewart and C. F. Rannard, both of whom are still identified with the work of the church; and Rev. E. R. Weeks, who is a minister of a congregation near Bournemouth, England.

The church building was completed and opened on March 13, 1910, with Rev. E. R. Weeks as minister. The dedicatory sermon was preached by Rev. J. L. Gordon (of Central Church).

For a few years the church was aided by the Extension Society and the Colonial Missionary Society. It registered steady progress as the district became more settled and in 1913 the congregation became self-supporting.

In 1925 Crescent entered the United Church of Canada, and in 1927 extensions and improvements to the edifice were undertaken at a cost of approximately \$17,000.00.

Young People's work has always been a prominent feature of the church's activities. The original Sunday School was organized by James Hooper, assisted by Robert and George Mantle.

The present School, with an enrollment of more than 500, is in charge of W. E. Davison, General Superintendent.

Charter members still active in the church are: Mrs. J. R. Robinson, Mr. and Mrs. C. G. Stewart and Mr. and Mrs. C. F. Rannard."

A letter from Mr. Charles F. Rannard, now a resident of Los Angeles, California, within recent months completes the picture of the financial layout and extent of the equipment when the building was opened in 1910:

"The lot, corner McMillan and Aynsley, cost about \$1,000.00 at the time of purchase (3 lots) during the summer and spring of 1909 or 1910. The building cost about \$7,000.00 and the late Mr. Alex Black, Mrs. Rannard's father, was very active in starting and completing the structure. The basement was not completely excavated, only to permit the installing and operating of the wood or coal furnaces (hot air). Plain kitchen chairs were used at the opening and for many years till about the time we cleared off the first mortgage, 1920, then we put in collapsible folding seats which later we used in the Sunday School, 1928 when we put in pews."

The enterprise, in its initial stages, represented an outlay of \$8,000.00 and later a full basement, steam heating and other necessary equipment added an additional \$17,000.00, bringing the total cost to at least \$25,000.00 capital account. When we add the maintenance for a period of 25 years at least another \$150,000.00 has been voluntarily raised and expended for the religious welfare of the community served by this Church; a very generous sacrificial expression by people of moderate means.





CRESCENT UNITED CHURCH BUILDING

Crescent Congregational Church

Ministry -- 1910-1935--

During its twenty-five years history Crescent Church has been served by a ministry ranking well with the traditions of a very old and worthy denomination. In the New England States the Congregational body occupies an historical place of great importance, many of its edifices figuring as land marks in the development of that section of the United States.

In Eastern Canada it was one of the outstanding denominations until Church union in 1925, when it became a constituent member of the United Church of Canada.

Crescent Church ministers were men of much ability and prominence. Some of them still occupy important pulpits in a number of United and other denominational churches in Canada.

Those serving Crescent since organization were:

REV. E. R. WEEKS, 1910-1912—Mr. Weeks was the representative of the Colonial Missionary Society of England, headquarters in Toronto, when called to the Crescent field. He was a man of deep piety, evangelistic fervor, well liked by all who knew him and a tireless worker. He laid the foundations of the new cause with great efficiency and built a good organization.

He returned to the Colonial Missionary Society in 1914, after serving Central Congregational Church in Winnipeg, for a time, as assistant minister.

He is affectionately remembered by those who sat under his ministry and followed his leadership.

REV. J. G. HINDLEY, 1912-1914—Mr. Hindley had graduated from McGill University, Montreal and secured his theological training under Congregational direction. He was an able minister of the Gospel and a fine Bible student, encouraged the congregation to study the Scriptures and promoted the welfare of his people in every way. He brought the Church to a self-supporting basis and thereby released mission funds for other needy fields. At the present time he is minister of a Congregational Church in Ashtabula, Ohio.

REV. JAMES MCKENZIE, 1915-1918—Mr. McKenzie was minister of a Church in Brandon, Manitoba, when called to the Crescent pulpit.

He did very efficient work during the three years of pastoral relationship and left the Church in good condition. He was popular among the young people but found at times some folks, advanced in life, who did not quite agree with the pulpit utterances. This is, often, one of the penalties ministers suffer, frequently without justification. He is now minister of a prominent Church in Detroit, Michigan.

REV. GEORGE A. DICKSON, 1919-1924—Mr. Dickson was called from a three-station work at Westborne, McGregor and Oakville, Manitoba.

Considerable advance was made during his ministry. The mortgage debt of \$6,000.00 was paid, the Sunday School attendance increased to 300 and the congregation considerably augmented. The organization was strengthened and developed and to quote from one of the oldest members, "His sermons were both sound and practical".

He was called to the pulpit of Knox United Church, Calgary in 1924.

REV. J. E. RAMSDEN, 1924-1926—Mr. Ramsden was pastor of the Baptist Church in Brandon, Manitoba, when called to the Crescent pulpit.

He was an energetic worker, a preacher of some brilliance but sometimes unpredictable in his preaching and attitude. He went through the adjustments of the Union movement in 1925, a somewhat new experience in view of his Baptist training and former affiliations. He was not a large man physically but what he lacked in size was more than made up in nervous activity. His wife and daughters were real church workers and contributed in no small measure to the success of his ministry. In 1926 he was appointed by the Winnipeg Presbytery to the United Church in Norwood, a suburb of greater Winnipeg.

REV. J. F. STEWART, 1927-1933—Mr. Stewart was serving the United Church in Wawanesa, Manitoba, when called to Crescent and served for a period of six years, the longest pastorate in the history of the Church.

The organization prospered under his ministry, for permanent improvements were made to the Church property, consisting of a foundation under the entire building, a new heating plant, oak pews installed and general renovations at a cost upwards of \$15,000.00

Spiritual matters also prospered, the Sunday School grew to 400, the work among the young people was stimulated and the general membership of the Church showed substantial growth.

Mr. Stewart was a pastor indeed, self-sacrificing, sympathetic with those in trouble or pressing need and happy in his teaching of Gospel truth in its simplicity and power.

He became minister of Carmichael United Church, Regina, Saskatchewan, in 1933.

REV. R. McELROY THOMPSON, 1933-1935—Mr. Thompson was minister of Carmichael United Church, Regina, when called to Crescent, the two pulpits becoming an even exchange as far as Conference relationships were concerned.

It was during his time that the local union between Crescent and Fort Rouge Churches was brought about.

His ministry in Crescent-Fort Rouge United is referred to later and it is only necessary now to record his connection with Crescent Church for the two-year period preceding the change in 1935.

Union of Crescent and Fort Rouge

In 1930 an effort was made to bring about a local union between Crescent and Fort Rouge United Churches but too many obstacles were found and the matter was dropped.

In the early months of 1935 the situation was again surveyed and after some consideration a plan was evolved for a provisional union for a period of two years, during which time the minister of Crescent Church would assume the care of both the contracting churches, with most of the activities centered in Fort Rouge plant. The Crescent building would provide facilities for the Sunday School and Young People's work, thus making use of property already adapted. The proposal approved, left Crescent with all departments intact and shifted the preaching services to the Fort Rouge building.

At the end of the probationary period the two congregations, in separate meetings called for the purpose, were to decide on the permanency of the plan.

While the final vote was not unanimous there was sufficient majority to warrant the completion of the matter and from July 1, 1937 the united congregations became, following action of the Official Board of Fort Rouge,

Crescent-Fort Rouge United Church

At that time Fort Rouge Church was still burdened with a mortgage debt of \$23,500.00 and outstanding accounts of \$1,100.00.

Crescent mortgage debt amounted to \$6,000.00 and outstanding accounts of \$768.00.

The Great West Life Assurance Company held both mortgages.

The two congregations were gradually welded into one, with many happy experiences, a membership of 780, increased financial support and the addition of men and women of spiritual insight and religious devotion.

The union did not, however, yield all that was hoped. It soon became evident that the distance added by centering the work in the Fort Rouge building was too great for those who lived to the west of the Crescent property, most of whom now had to depend upon street car service.

This is strikingly shown by the membership report, December 31, 1945, 10 years after the union of the two churches, which had dropped more than 100, in spite of the additions during the course of the years as well as other adjustments due to the exigencies of human existence. Nor were other problems solved for the new congregation; there were two buildings to be cared for, heated, lighted and protected, with no sale of the smaller one for almost 10 years and no appreciable income from itinerant revenue.



The uniting of two adjacent church organizations too frequently has not resulted in all that was hoped; they are much like temperamental individuals—they cannot be moved or adjusted with impunity nor always successfully when wisdom seems to point the way. It is difficult to weld divergent views and the process consumes time, involves losses in adjustment and disturbs the smooth operation of settled plans peculiar to each unit.

In this instance a new location was not sought but Crescent, a growing Church reasonably well located as to constituency was joined to one already removed from many of its original membership and faced with inevitable changes of cities still in the making. Crescent had the better location but the poorer equipment, while Fort Rouge had the larger investment in property and a debt on it so heavy that its equipment could not be disturbed.

Thus probably both congregations came out by the door they went in.

It must not be construed that these difficulties have prevented the new congregation, Crescent-Fort Rouge United, from accomplishing much good and permanent work after the bulk of their activities were centered in the Fort Rouge building. The large mortgage debt on the Fort Rouge property is now within appreciable distance of complete retirement, the capital debt on the Crescent property has been paid and the bondsmen released from further liability, estates cleared and hardship removed from innocent parties. All this had been made possible by the co-operation of both groups, working in harmony and responding to the heavy tasks which a world war brought to them so soon following their union.

The Crescent property was sold, in 1944, to the St. John Ambulance for 5,000.00 cash. In 1943 the parsonage at 346 Stradbroke Avenue was sold for \$4,000.00 and in turn a new one purchased at 886 Dorchester Avenue, for \$5,000.00 cash.

Although the properties were sold below their actual value, the house secured for the parsonage, a better location, was obtained at a very reasonable cost and that upon a rising market. The fixed assets are now the church itself and the new parsonage, thus relieving the Board of a burden of property of which little use could be made and for which there was likely to be little or no immediate demand.

The Annual Report for the year 1945 shows the property under an appraised valuation, with the upswing due to war conditions to be \$124,955.00, with a net mortgage debt of \$9,900.00.

These are the tangible results of 63 years in the history of the former Fort Rouge Church and 25 years of service by Crescent congregation as an independent organization.

None can tabulate the real work that has been done; the men and women led into happier lives when taught to love the Son of God, the boys and girls whose unfolding years have been safeguarded from evil and shown the way of life as children of the King of Kings.

Judged by these standards the Church of God measures its achievements by the tapeline of eternity.

Fort Rouge Methodist Church Ministry -- 1883-1925

The Church of God never rises higher than its Ministry. Its ministers break the Bread of Life to needy souls. They interpret the Word of God, lead the blind, comfort the sorrowing, plead with sinners and point them to the Lamb of God.

They check the wayward, sustain the weak and inspire the soldiers of the King in their warfare against evil. They deal with eternal issues and lead the battle to the gates of the city.

Happy indeed is the congregation which has seen tears of anguish in the eyes of the preacher as he remembers the sins of his people, their neglect of God and indifference to the claims of his loving Saviour, have heard his agonized prayer as he lifts in faith the needs of his flock and claims his hire in the souls of men.

His message carries the fragrance of the Spirit and woos lost men and women to the fold. He knows the human heart, its desperate wickedness; has sublime confidence in the remedy given to him and dispenses it without money or price. He follows after the great apostle to the Gentiles who said, "I am made all things to all men, that I might by all means save some".

He knows the Word of God, sees in its inspired pages the way of life and in its characters the guiding rules of his discourses. He walks before his people in lowliness of spirit and fullness of joy, for he is the Ambassador of Heaven, sent to bring in the Kingdom of God's Son.

Under the Methodist itinerancy the minister was stationed on a local field for not exceeding two years at any one time. Later the stationing period was lengthened to three years and still later it was increased to four years. Conference could and did eventually further extend the term of appointment in certain city fields where special need existed or emergencies had arisen. The minister was in a very definite sense employed by the Methodist Church through his membership in the Conference.

This will explain to those unfamiliar with the itinerant system of Methodism the frequent change among the pastors of Fort Rouge Church.

It is well that there should be, as occasion offers, recognition of the service and sacrifice of the men who have stood in the pulpit and into whose achievements those of a later day have increasingly entered. They labored for our enrichment and prayed for our spiritual development. Many of them are sleeping in hallowed ground, their work done but they are alive unto God for evermore.

Rev. J. L. Taylor 1883-1885

Rev. J. L. Taylor 1885-1887

Rev. J. L. Taylor 1887-1889

Rev. J. L. Taylor 1889-1891

Rev. J. L. Taylor 1891-1893

Rev. J. L. Taylor 1893-1895

Rev. J. L. Taylor 1895-1897

Rev. J. L. Taylor 1897-1899

Rev. J. L. Taylor 1899-1901

Rev. J. L. Taylor 1901-1903

Rev. J. L. Taylor 1903-1905

Rev. J. L. Taylor 1905-1907

Rev. J. L. Taylor 1907-1909

Rev. J. L. Taylor 1909-1911

Rev. J. L. Taylor 1911-1913

Rev. J. L. Taylor 1913-1915

Rev. J. L. Taylor 1915-1917

Rev. J. L. Taylor 1917-1919

Rev. J. L. Taylor 1919-1921

Rev. J. L. Taylor 1921-1923

Rev. J. L. Taylor 1923-1925

Rev. J. L. Taylor 1925-1927

Rev. J. L. Taylor 1927-1929

Rev. J. L. Taylor 1929-1931

Rev. J. L. Taylor 1931-1933

Rev. J. L. Taylor 1933-1935

Present Building in and Church Grounds, 1900-1935

FORT ROUGE UNITED METHODIST CHURCH - WINDSOR

MINISTERS DURING FORTY YEARS 1883-1935

MINISTERS FORT ROUGE CONGREGATION 1883-1935

Those who have served in leadership lay and ministerial have been:

(1) **LOCAL PREACHERS SOCIETY of Grace Methodist Church, Winnipeg, 1883-1887**—The faithful Local Preachers who carried on the preaching services and the Sunday School work, in the school house in Fort Rouge district, have already been referred to in this sketch.

(2) **REV. EANOS LANGFORD, 1887-1889**—Mr. Langford held for two years the dual appointment of Fort Rouge and McDougall Methodist Churches, the latter in the north end of the city, some three or four miles apart.

He had spent 10 years in the far north as a Missionary to the Indians and intended returning to that field when some special studies in Wesley College had been completed.

In 1890 when his itinerant term was almost finished at McDougall charge he fell victim to typhoid fever and died in Winnipeg, February 22, 1890. His wife's death followed a few months later.

Their remains rest in St. James Cemetery, marked by a simple headstone erected by friends in McDougall Church.

In 1933, when Fort Rouge Church observed its 50th anniversary, the stone was reset and re-lettered and the last resting place of those saintly servants of God restored as closely as possible to its original state.

(3) **REV. ANDREW STEWART, D.D., 1889-1890**—Dr. Stewart was actually the first ordained minister appointed to Fort Rouge field. At the time of his appointment it had been made an independent charge and the minister responsible for it alone. McDougall thereafter was also an independent circuit. Dr. Stewart carried some duties at Wesley College as a member of the faculty, in addition to his pulpit work. He was a man of learning, sound spiritual experience, well versed in the Scriptures and an authority on the law of the church. He always spoke with great deliberation and a logic which made his utterances beyond question. He died in Winnipeg in 1925.

(4) **REVS. JAMES ENDICOTT AND WALTER A. COOKE, 1890-1892**—Both were theological students in Wesley College when appointed as student-pastors and continued in that relationship for two years, when their college course was completed.

They were faithful ministers and did much to expand and develop the Church. Available records of their ministry, fragmentary as they are, testify to its success and permanency.

(5) **REV. WILLIAM NORMAN JAMIESON, 1892-1893**—Mr. Jamieson was forced by ill health to relinquish the pulpit and seek less rigorous climate at the close of his two years ministry in Fort Rouge.

He took up residence in the United States and continued preaching in the Methodist Episcopal Church for a number of years prior to his death, in Montreal, years later. His wife was a very gifted woman, a

fine musician, vocalist and organizer, especially among the young people. She trained them in song, developed the Choir and taught the congregation the beauty of the Methodist Hymnary. She was indeed the minister's help-meet, beloved of all within and without the Church.

(6) **REV. FREDERICK EARNEST FLETCHER, B.A., 1893-1896**—Mr. Fletcher was stationed at Fort Rouge by the Conference of 1893 and remained for three years.

Following his Fort Rouge station he was sent to Virden, Manitoba, but was compelled by ill-health to drop his work in a few months and return east. His entire ministerial career covered but seven years. He was a man of deep piety, with many of the characteristics of the saintly John Fletcher of Wesley's day.

One hour before his death, which took place in Toronto early in 1897, he said to his wife, "I think I will go up now", and quietly breathed his last.

He was 35 years of age.

(7) **REV. SAMUEL ROBERT BROWN, 1896-1899**—Mr. Brown was born in Huntingdon, Quebec, educated at McGill University and the Wesleyan Theological College, Montreal. In both institutions he was given high honors as a student.

He was first stationed at Oak Lake, Manitoba then Regina, Saskatchewan and at Fort Rouge Church, where he remained until the beginning of the Conference year, July 1, 1898. Serious illness compelled return to the home of his parents in Huntingdon where he died on January 30, 1899.

It was said of him that, "Intellectual strength and spiritual fervor characterized all his pulpit utterances". This testimony was also given, "As an example of the extemporaneous method of delivery his preaching was of the highest order".

His death left Fort Rouge in the deepest gloom and following so soon the death of predecessor disheartened members and officials alike.

His Memorial service was held in the Church Sunday evening, February 12, 1899.

The following excerpt from the Free Press well expresses the sense of loss felt by those who knew him best:

"Many clergymen of Winnipeg joined in a tribute to the late Rev. S. R. Brown, B.A., at a special memorial service held in the scene of his last pastorate, Fort Rouge Methodist Church; among those who spoke were Rev. Prof. Stewart, Rev. Hamilton Wigle, Rev. W. A. Cooke, Rev. G. W. Dean, of Portage la Prairie, and Rev. J. H. Riddell."

(8) **REV. W. L. ARMSTRONG, 1899-1903**—Dr. Armstrong was stationed at Fort Rouge on the completion of his term at one of the towns in Southern Manitoba.

His first year was one of the most disheartening he had ever known and at its close he determined to ask for a change of station.

The depression and sense of disaster following the death of two former ministers of the Church, one while occupying its pulpit and the other a few weeks after the close of his pastorate, seemed insurmountable.

It was then that Manlius Bull and other officials realized a crisis had arisen and if the new minister gave up the struggle the Church would be obliged to close its doors.

They urged and plead and prayed with and for the minister until he consented to remain for the full Conference term.

Then a brighter day began to dawn.

So successful was W. L. Armstrong's pastorate that 14 years later he was invited to return to his early charge.

(9) REV. JOSEPH HENDY MORGAN, 1903-1907—Mr. Morgan's ministry lasted the full term of four years less two months when his sudden death again left Fort Rouge without a minister.

It would be very difficult to fully tell all Mr. Morgan's leadership meant to the Church or the great service so freely given in after years by his widow and growing family. Surely in a very definite way it extended his labors for a longer period of time than those of any other minister. Mrs. Morgan, his widow, in her training, knowledge of church polity and ability, made her membership for more than 30 years of outstanding value in every department of activity. In much of her service her family shared from their earliest years. It was during Mr. Morgan's term the Church decided to move to its present location and build more adequately for the future. He was at the time of his death president of the Manitoba Conference of the Methodist Church.

(10) REV. WALTER E. PEScott, 1907-1909—Mr. Pescott served for a period of two years and then asked the Official Board to release him to accept an important appointment in Toronto. They felt the request unusual but decided to grant the minister's wish and did so with the best of good feeling. Mr. Pescott gave the Church splendid service at a time when it was still suffering from the shock of the death of Mr. Morgan. Subsequently it became evident that the adjustment then made not only served Mr. Pescott well but it brought the pulpit changes thereafter in line with the Methodist quadrennium and made available leadership not otherwise obtainable.

(11) REV. HENRY IRVINE, 1909-1913—Mr. Irvine was minister of the Methodist Church in Collingwood, Ontario, when invited to the Fort Rouge pulpit. It should be said that the "invitation" plan had become more or less the practice in the Methodist Church and had the consent, if not the approval, of the Annual Conference. It was during his time the new Church was fully completed and put to use.

He led in its plans and organization, built up the membership and laid the foundation for the years ahead. He was evangelistic in spirit and rarely allowed a year to pass without pressing on his

hearers their obligation to find salvation by allegiance to the Son of God.

Mr. Irvine had many of the characteristics of the early preachers of Methodism. His messages were simple but sincere and convincing because of their earnest insistence of Biblical truth. His pastoral work is still remembered by those who remain in the membership. Mr. Irvine died in 1942 at Hamilton, Ontario.

(12) **REV. GEORGE F. SALTON, M.A., Ph.D., 1913-1917**—Dr. Salton was minister of Zion Methodist Church, Moose Jaw, Saskatchewan, when invited to Fort Rouge pulpit.

His pastorate was, in many ways, the most fruitful in the history of the Church. He was a strong platform man, with a keen appreciation of the masterpieces of Art; owned beautiful lantern slides of many of world's finest paintings. They were freely used in illustrating his sermons. His audiences frequently taxed the seating capacity of the Church and it was not an uncommon experience to find every seat occupied 30 minutes before the evening hour of worship.

In August 1914 the terrifying World War I broke out and within weeks the voluntary enlistment of almost 20% of the Church membership brought disorganization to the work.

It was then minister and people learned to sacrifice in unbelievable measure, for the exactions of war were felt in every department. All had to face bravely, without let-up, the demands of those tragic days and months which followed.

Of the heartaches of the years of war, the anxieties as long lists of missing ones came to hand, the utterable grief of families whose loved ones made the supreme sacrifice, the dark hours when our fighting forces were driven back are still vivid in the memory of those who passed through the dark and sorrowful days.

Amid such grief and uncertainty Dr. Salton was a minister indeed, bringing the consolations of the Gospel to sad hearts, courage to the disheartened and the peace of Heaven to those in despair.

Dr. Salton died in Winnipeg in 1943 and Mrs. Salton a few weeks later in the same city.

(13) **REV. W. L. ARMSTRONG, D.D., 1917-1921**—Dr. Armstrong returned for his second term of service in response to an invitation of the Official Board, and remained for four years.

He found the congregation slowly recovering from the effects of the war. The preliminary articles of peace were begun on November 11, 1918, when the order to cease fire was flashed to the front lines. Then in Church as in business the world was facing return to normal living and the carrying on of essential activities, with reorganization of work pressing for attention.

His leadership in every department brought new life to the Church and he left it in 1921 much improved in every way.

(14) REV. EDWARD F. CHURCH, 1921-1926—Mr. Church came to Fort Rouge appointment from Elm Street pulpit, Toronto, where he had enjoyed a successful pastorate. He had served with the active forces in World-War I as a Chaplain and his experiences with the troops fitted him to deal with returned men, encourage them back to church responsibilities and the affairs of daily living.

He was minister when Church Union was effected in 1925 between the Presbyterian, Methodist and Congregational bodies. Naturally, there were local problems to be met and adjustments made as the new movement swung into action.

One matter almost immediately came into focus—the ministerial time limit of the former Methodist Church, although it did not disturb the happy relations existing in the Fort Rouge appointment. The United Church has not yet settled satisfactorily this controversial subject. After more than twenty years since Union it still affects both church and minister in too many cases, with the latter usually the sufferer.

Mr. Church's ministry at Fort Rouge was one of the happiest of its long history. The Sunday School, Young People's work, Church attendance, givings and loyalty on the part of the membership were all greatly improved under his leadership.

He left a host of friends who still follow his labors with the greatest of interest and enthusiasm.

He went, at the close of Fort Rouge term, to Zion United Church in Moose Jaw, Saskatchewan, one of the important pulpits of that city.

The last year of Mr. Church's ministry in Fort Rouge came under the jurisdiction of the United Church of Canada, but it has been thought well, in this sketch, to consider his leadership as if no such change had taken place. His work is considered as a whole and such it was for all practical purposes. The congregation had been so long in the Methodist fold that it is not surprising is still felt Methodistic in spirit.



Fort Rouge United Church Ministry -- 1925-1935

(15) REV. CHARLES E. BLAND, M.A., D.D., 1926-1931—Dr. Bland was called from Zion United Church in Moose Jaw, Saskatchewan, the two pulpits exchanged ministers most happily, without the process of candidating, a method never popular nor widely used among Methodist appointments.

He was a man of fine culture and possessed a remarkable knowledge of the Bible. He was evangelistic without offense and spiritually minded in simpleness of life and personal goodness. His sincerity in and out of the pulpit won him lasting friends far beyond those of his own congregation. To him the call of need was an opportunity for service and could not be neglected. He was not a robust man physically but his labors were prodigious.

He gave Fort Rouge United Church a ministry still remembered for its graciousness and power.

He died in Vancouver, British Columbia, in December 1940.

(16) REV. ALLWORTH EARDLEY, B.A., B.D., 1931-1935—Mr. Eardley had completed a successful pastorate with a leading United Church in Ottawa, Ontario and came to the Fort Rouge pulpit as a supply. After some weeks service he was invited to become the minister of the Church and entered upon his duties late in the fall of 1931.

His term of service covered a period when the country was acutely suffering from the financial upheaval of 1929, with its inevitable effect upon the membership and material prosperity of the Church.

The unexpected proposal in 1935 to unite Crescent and Fort Rouge Churches, already dealt with in this sketch, unhappily involved the ministerial leadership.

In such adjustments one minister at least suffers disturbance.

Mr. Eardley was at the time completing four years of successful ministry in the Fort Rouge Church and naturally, much concerned as to the result. He generously removed himself by voluntarily placing his resignation in the hands of the Fort Rouge Board, leaving them free to deal with the matter at issue. His unselfish action was accompanied by a graciousness of spirit which greatly endeared him to the Fort Rouge congregation.

Their appreciation of his fine work as pastor was shown later at a farewell service, in words of affection, expressions of sorrow at his departure and sincere good wishes for the days ahead.

A purse generously filled and other gifts of a tangible nature for his good wife and himself were not forgotten by those who had sat under his ministry during the years of stress and strain.

Crescent-Fort Rouge United Church

Ministry -- 1935-45

(17) REV. R. McELROY THOMPSON, 1935-1939—With the completion of the provisional union of the Crescent and Fort Rouge United Churches, July 1, 1935, the minister named above became responsible for both for the ensuing years.

In 1937, following the approval by both congregations of the provisional action taken two years earlier Mr. Thompson was inducted by the Winnipeg Presbytery as minister, with the preaching services and major activities centered in the Fort Rouge building.

He resigned in 1939 to accept a call from Metropolitan United Church, in Edmonton, Alberta.

(18) REV. WILLIAM M. GRANT, M.A., D.D., 1939-1945—Dr. Grant was minister of Metropolitan United Church in Edmonton, Alberta, when invited to the Crescent-Fort Rouge United pulpit, thus bringing about another even exchange in pastoral appointments. He gave faithful and fruitful service for a period of six years, retiring July 1, 1945.

His ministry covered the upheaval of World-War II, with the sorrows and anxieties of World-War I intensified and extended.

The youth and those of mature years were called to the service of King and Country, men and women, leaders in Church activities, upon whom rested the welfare of years yet to be. Upon others fell the tasks of auxiliary service, which spared no one in the fight. It was a death struggle for the freedom of mankind.

More than 25 percent of the membership responded to the nation's call, leaving the Church sadly disrupted and disorganized.

On top of the demand to bear arms and the pressing needs of the auxiliary services came the insistent calls for war work at home and the providing of comforts of all kinds for the men at the front.

Again was heard the pitiable cry of anguish from families whose members had paid the supreme sacrifice of ugly war, the unutterable grief when lists of missing ones were issued and the despair of men and women whose broken bodies would never again be capable of the normal activities of life nor the full enjoyment of its privileges and comforts.

In those dark and solemn hours the wounds of body and spirit needed urgently the consolations of the Gospel and surely none but the minister of God could face, with confidence and hope, the needs of his people. He must preach, he must comfort, his own faith must

not fail, he must believe in ultimate victory when others were too often plunged in deep despair.

In such fiery furnace Dr. Grant carried his preaching duties, maintained the work of the Church and when others felt the sleep of weariness kept watch for the enemy at the gate.

His ministry was successful and praiseworthy; Crescent-Fort Rouge kept its work moving in all legitimate channels and met its obligations to the people in their hour of need.

(19) REV. GEORGE F. DYKER, B.A., B.D., 1945—Upon invitation of the congregation Mr. Dyker, then minister of the United Church in Neepawa, Manitoba, succeeded Dr. Grant July 1, 1945.

He has already given much evidence of his ability in the pulpit and popularity with the congregation and friends of the Church. Under his administration there has been a rallying in the various departments and considerable increase among the young people, for whom he has a special appeal.

He is entering the second decade of his ministerial life since ordination. He is a graduate of United College, Winnipeg.

He ministers to one of the difficult city fields, largely due to the trend westward of the residential population, characteristic of a number of western towns and cities. But he has both youth and outlook, which should stand him in good stead.

His leadership will mean much for the future of a historic Church.





REVEREND GEORGE F. DYKER, B.A., B.D.

The Staff

Fort Rouge Church has enjoyed the services of faithful assistants, necessary, at times, by the death of the minister and more often due to pressing needs.

It is not possible to name them all, they were content to carry the burden without acclaim but surely not without appreciation. They were indeed, "hewers of wood and drawers of water unto all the congregation", in the day of trouble. There must be, however, mention of Reverends Samuel Wilkinson, Arthur Barner, Charles Morgan and A. W. Ingram, all of whom proved to be friends in the day of stress.

Shortly after the opening of the completed church building in 1911, the Board obtained the services of Miss Sadié Bowes as assistant to the minister. She was a trained Deaconess and took over some of the necessary visiting, developed work among the young people and performed a multiplicity of duties calling for a woman's aid.

She was able to supplement the minister's efforts and conserve his time, both necessary in the new and enlarged congregation. She continued her efficient services until May, 1913, when ill health compelled her resignation. Her fine Christian character and influence were a great blessing to the Church.

In 1919, during Dr. Armstrong's pastorate, Mrs. Luella M. Durant became secretary and served with great acceptance for twenty-one years. Her tenure of office extended over the pastorates of Dr. Armstrong, Reverend E. F. Church, Dr. Charles E. Bland and Reverend Allworth Eardley, including a portion of the time of Reverend R. M. Thompson, following union of the two Churches.

It would be difficult to tell the value of her services or the fine contribution she made to the growth of the congregation. She maintained a happy interest in every department and gave freely of time to all efforts calculated to increase its usefulness. Her hours of relief were often broken into voluntarily and service rendered as a member of the congregation. It was with much regret the Board received her resignation and permitted her retirement because of ill health in 1940.

From its earliest years the Church has been served by the "Caretaker", upon whose shoulders fell the task of heating, cleaning and preparing the building for the comfort of the worshippers. He received little public notice, even among the recipients of his labors,

often worked with poor tools and wretched fuel and with indifferent assistance when the job became too heavy.

It is now impossible to give him or his successors suitable recognition, for most if not all of them rest in peace, their labors ended. It may be said they attended divine service regularly but seldom heard the Good News from the pulpit. In the dignity of their labors they may rank with the Ancient Seer who said, "I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness."

Crescent-Fort Rouge Church has now, in title at least, elevated the position to "Church Officer" and thereby extended the service and dignity of that commonly rendered in earlier times.

Mr. Archie Parnell has for more than fifteen years filled the position and performed its duties with great efficiency. He has served under five ministers, endeared himself to each and worthily maintained the good name of the Church.

He has at all times responded generously to emergencies and left nothing undone to protect and preserve the property committed to his care.

His wife has ably seconded his laborers and nowhere with greater appreciation than among the women's organizations with which she has been identified as a member of the Church.



Fraternal Ministry

It would be difficult to speak adequately of the guest-preachers who have been heard when conspicuous events were due for observance, particularly noteworthy anniversaries and other historic occasions on the order of the day.

Ministers and laymen of distinction from all parts of Canada and the American Republic were listened to by audiences which often taxed the capacity of the Church.

It was always a happy experience when Bishop Charles Wesley Burns, of the Methodist Episcopal Church of the United States, visited Fort Rouge pulpit. When he made his first response he was minister of Hennepin Avenue appointment in Minneapolis, Minnesota and following his elevation to the episcopacy, the Church was honored by several visits. His messages stimulated every department of church life and enriched the spiritual experience of his hearers. Bishop Burns had many of the characteristics of the earlier outstanding leaders of Methodism. His lamented death in Boston, in January 1928, following a short illness, removed hence a great minister of the Gospel, a man among men.

Dr. George W. Kerby, principal of Mount Royal College, Calgary, Alberta, was an anniversary preacher at different times always with great acceptance. He spoke with vigor and enthusiasm, with an appeal which reached his audience in permanent and undoubted results.

The former General Superintendents of the Methodist Church, Drs. Albert Carman and Samuel D. Chown, in their day were no strangers to Fort Rouge audiences. Their sermons contained the strong meat of the Word and an insistent call to repentance and good works which left no doubt as to what was expected from the people who called themselves Methodists.

Conference Evangelist Reverend Harold H. Gilbert, on more than one visit, conducted protracted meetings, with many happy results, especially among the young people. He showed a fine spirit in his work, with great profit to the Church.

Upon one occasion the Reverend H. T. Crossley, of the famous Crossley and Hunter Evangelistic Team of a half century ago, known from one end of Canada to the other and equally popular in the United States, spoke from the Fort Rouge pulpit. Although at the retiring age of ministerial life, he still had much of the vigor of earlier years. He had a secret of longevity and shared it with his audience.

Fort Rouge Church has had a gracious fraternal ministry, to the spiritual enrichment of the people.

The Dark Hours of War

It is one of the saddest facts in history that war continues to be the prevalent method of settling disputes between nations, although the defeat of an enemy seldom yields permanent peace. Victory, too often, is a shell, empty of all but dead men's bones.

The human race never learns the futility of resort to arms or the awful stupidity of spilling the life blood of men and women, the most precious wealth they possess.

Two years after the organization of Fort Rouge Methodist Church came the second Riel Rebellion, which called men to the colors from all sections of Canada and in 1899 followed the prolonged South African War. In both crisis the young men of the new Church responded. No records of enlistments or casualties are now available but it is safe to assume that brave men answered the call in the hour of need and brave women kept the home fires burning.

The Church and its congregation were faced again, in August, 1914, with the call-to-arms when World-War I plunged the British people into six years of struggle and devastation.

In that terrifying experience these went out and did not return:

Parkyn S. Bishop
Logie Butchart
W. H. Clipperton
George Daniel
H. E. Davidson
Hart Leech
George E. Mathesius

Frederick D. Peck
Forrest H. Mitchell
Clifton A. Peterson
Clarke H. Popham
Edward Silver
Fred I. Simpson
Otto R. Williams

A Bronze Tablet, erected to their memory and placed in the Church auditorium by relatives and friends, was unveiled on Sunday, April 17, 1921, by Colonel J. H. Borden, assisted by Colonel J. Nelson Semmens, both of Military District No. 10.

The Crescent congregation had also those who went out and did not return:

A. J. Hoskins
W. Stephens

Appropriate exercises marked the unveiling of Memorial Tablets, placed on the walls of the former Crescent Church building. They have been transferred to the Fort Rouge auditorium.

In World-War II, 1939-1945, the enlistment from Crescent-Fort Rouge congregation was more than double that of the first World

conflict; it included young women who shared service at home and abroad for King and Country. Those who went from us and did not return, as far as tabulated to the end of the year 1945, were:

T. Aldridge	A. McClintock
R. H. Armstrong	N. J. MacLean
A. Broughton	D. K. McNichol
W. H. Courage	R. W. Neill
C. E. Evans	H. L. Parker
W. R. Ewing	F. Prest
L. Falardeau	F. Pound
T. B. Hamilton	D. R. Roberts
W. C. Hamilton	A. E. Robson
V. H. Halstead	J. Ross
W. J. Jackson	V. A. Sorrenti
P. C. Jones	A. L. Spafford
W. J. Macaulay	Winnifred Spafford

Thus in its long history the congregation has passed through the fires of four wars, with untold sacrifice and tears, broken homes and scarred bodies and still remains victorious. The bravery and self-effacement of its men and women must ever hold them to memory dear.

"They have not Died"

On the Air!

"Crescent Fort Rouge United Church, or Fort Rouge Methodist Church, as it was then known, was the scene of the first broadcast of a church service by CKY, instituting a policy which has been maintained throughout the years. It was on Easter Sunday, April 1st, 1923, that CKY microphones brought listeners the first complete service via radio, when both the morning and evening services were broadcast. Special Easter music marked the occasion, and Rev. E. F. Church was the minister."

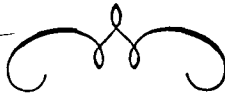
The above excerpt from "Manitoba Calling", the official publication of CKY; (vol. VII, No. 6, June 1943) established another historic event in the annals of Fort Rouge Methodist Church.

It was later marked by a Bronze Tablet placed in the Church auditorium, the gift of those listening in. Individual contributions came from various sections of the country including the city of Winnipeg.

It has been claimed this was the first complete and successful attempt in the Dominion of Canada to broadcast a church service in full by remote control.

The wide spread use of radio to carry religious instruction to those at home, in hospitals, isolated sections of the country and others, often beyond the missionary in his travels, marks the event as historic and an advance unprecedented in the religious life of the people.

It is a matter of regret that owing to controversial reasons the Tablet has since been removed from the Church.



Anniversaries

In the earlier years of church existence anniversaries come and go without much notice. The milestones of life often are of more interest to immediate relatives than to the public or even the individual most concerned. Age seems to lend its own dignity to the passage of time. Fort Rouge Church did not in its young days put much stress on the mileage accomplished.

They marked the years of course, thought about them and the minister, or some neighboring clergyman, preached about their hopes rather than accomplishments.

Then on a week night, not too far distant, they gathered around the festive board—the old fashioned Tea meeting, with its happy friendships—supped together and called on some of the officials or, it may be, the visiting clergyman to entertain them with a travelogue or delineate the life story of some missionary to the Indians.

Each round of the clock brought new tales of interest, saw new faces in the membership and experiences to weld them together in a common bond as they remembered their Lord and Master.

But Fort Rouge, as a rule, has done much better with its anniversaries than some of its neighbors, for distinguished divines have stood in its pulpit to mark such events with real significance. The officials welcomed them, for they usually enriched the Church treasury and cleaned up a deficit which threatened happiness and effective progress.

Two significant celebrations, entitled to extended review, were the 50th of the Fort Rouge congregation in 1933 and the 60th, in 1943, combining with it the history of the former Crescent United Church.





50TH ANNIVERSARY MINISTERS AND COMMITTEE MEMBERS:

Top Row: H. O. Shurtleff, E. P. Withrow, Wm. Austin, Mrs. Philip Stark, Mrs. L. M. Durant, Mrs. Wm. Armstrong, C. A. Hill, J. A. Flanders, Walter T. Hart.
Bottom Row: Ross Allworth Earley, Dr. C. E. Bland, E. F. Church, Dr. G. F. Sutton, Henry Irvine, Dr. W. E. Prescott, Dr. W. J. Armstrong, Dr. W. A. Cooke, Dr. James Endicott.

Golden Jubilee

Fort Rouge Methodist (United) Church

NOVEMBER 12-19, 1933

For the Golden Jubilee the Official Board appointed the following Committee:

Walter T. Hart, Chairman, William Austin, Secretary, Charles A. Hill, Treasurer, Mrs. Philip Stark, Mrs. L. M. Durant, Mrs. William Armstrong, John A. Flanders, Harry O. Shurtleff and E. P. Withrow.

The first matter to engage the committee was the clearance of the date of the organization of the Church, regarding which there existed some uncertainty. The second was of equal concern, for the committee were, at the moment, without funds or any directive from the Board as to its financial mind.

It at once addressed itself to the first matter of importance—an historic clearance. The uncertainty was due to the loss of early records and the death of many of those who had made up the first congregation, organized in the public school house several years before a church building could be made available.

Once again Grace Methodist Church records came to the committee's aid and through the kindness of the late S. R. Parsons, then living in Toronto, the following excerpt from the annual report of Grace Church Sunday School, issued May 28, 1893, was received:

"In the winter of 1883-4 a branch school was organized at Fort Rouge through the efforts of Messrs. Nixon and Waddell, Grace Church supplying the officers from our staff of teachers and contributing for a time towards its maintenance.

Mr. George Flint was the first superintendent and welcomed eleven scholars upon the opening day.

From this beginning has grown the important and promising Fort Rouge Methodist Church and Sunday School."

This information was confirmed in the Manitoba Free Press of Saturday, November 10, 1883, as follows:

"The efforts of Ald. Nixon and Mr. Thomas Waddell have been successful in securing the establishment of a Sunday School at Fort Rouge, and the making arrangements for preaching services.

The Sunday School will be opened tomorrow afternoon in the School house. Mr. Geo. H. Flint has been appointed Superintendent and Miss Burrows will preside at the organ."

The same newspaper, Thursday November 15, 1883, carried the following notice:

"At a meeting of the local preachers connected with Grace Church, held last evening at the close of the regular weekly Church prayer meeting, arrangements were made for the holding of preaching services in Fort Rouge during the coming winter, beginning with next Sunday."

Thus the date of organization was definitely established.

After very careful review it was decided to set up an eight day programme, beginning Sunday November 12, 1933 and ending with the evening service of the 19th.

The plan included all ministers who had served the Church during the half century, who were still living, as follows:

Dr. James Endicott, Toronto, Ontario; Dr. Walter E. Pescott, Toronto, Ontario; Reverend Henry Irvine, Hamilton, Ontario; Dr. W. L. Armstrong, Vancouver, British Columbia; Dr. Walter A. Cooke, Vancouver, British Columbia; Reverend E. F. Church, Victoria, British Columbia; Dr. George F. Salton, Winnipeg, Manitoba; Dr. Charles E. Bland, Winnipeg, Manitoba; Reverend Allworth Eardley, Winnipeg, Manitoba.

They were all present and led in one of the most unique and successful anniversary celebrations ever undertaken by any church in Winnipeg. Coupled with the Sunday hours of public worship the week provided social gatherings and entertainment features for old and young, with a special Missionary rally on the last Saturday afternoon.

The Communion gathering on the first Wednesday evening, in which the visiting ministers took part was one of the significant meetings of the week and left a deep impression on the Church.

The congregation responded in a most enthusiastic manner and warmly welcomed the ministers. Old friendships were renewed, happy hours spent among those to whom the ministers had, in years now gone, been Shepherds of the flock and Messengers of the Gospel.

The neighboring churches were most cordial in their interest and co-operation. They cleared the week of all possible engagements and joined in generous numbers many of the events of the eight days' celebration.

An added feature, which proved of much interest, was the historical exhibit loaned by the Hudson's Bay Company, through the kindness of Mr. W. Percy White. It was open each week-day evening without charge and contributed in no small measure to a better understanding of pioneer days in Western Canada. It was under the care of Mr. W. P. Harrison, of the Hudson's Bay Historical department in Winnipeg.

At the close of the celebration the Official Board tendered a complimentary luncheon, in the Hudson's Bay Company private dining room, to the ministers on the programme. The gathering included members of the Winnipeg Presbytery of the United Church and a number of their own members. It proved to be a very delightful ending to a highly successful anniversary occasion.

The financial set-up of the celebration involved about \$800.00. This was provided in part by the excess collections at the Sunday services with the balance underwritten by a group of friends, which relieved the current budget of the cost. Indeed the committee were able to surrender to the Woman's Association the proceeds of the Turkey dinner, a matter of some \$200.00, as a contribution to their work.

It will not be amiss to record excerpts from letters received from the visiting ministers after their return home:

DR. ARMSTRONG—"We are still in the grip of a glorious rapture in which we have been held for the past six days. Between times, sometimes with moist eyes, we have been recounting the past heavenly period with the dear Fort Rouge friends who have been practicing the gentle art of making others happy to us-ward to a marvelous degree. You will be able to understand what all those fellowships and kindnesses have meant to us. It has been a real revival which we will never forget".

DR. PEScott—"Personally I felt Fort Rouge has great elements of strength and abundance of talent to reap a rich spiritual harvest and this is my earnest prayer.

I felt compensated in the rich spiritual uplift that came to me while with you and better prepared for any service that may yet be mine to render".

DR. ENDICOTT—"I have been all in a whirl since I came back hence my delay in writing you after that memorable experience in Winnipeg.

As I look back I am amazed at the courage involved in the whole program and delighted at its success. I offer my cordial congratulations and sincere appreciation.

DR. COOKE—"As I think of the unique and varied and appropriate appeal of the week's services I feel it was a great occasion. I trust it may mean all for the Church for which you have been working and praying. If, as I suspect, you were wanting to do something for us ministers as well as for the Church, you were immensely successful.

Perhaps we who are retired from active work and feel a little bit out of the current, feel the more grateful for the consideration and kindness you all showed."

MR CHURCH—"Yesterday morning in a little preface to my sermon I said to my people, "You know I did not go willingly to that celebration in Winnipeg. The distances were great, the expense heavy, the time limited and my work was needing me, but I have this to say now that I am returned from it, and can review it in retrospect, that I am so awfully glad that I did go that it fairly frightens me to remember how nearly I was to refusing the invitation of my old friends."

Naturally I was interested in the whole celebration from the standpoint of a big anniversary, for we in Metropolitan are about to celebrate our 75th in February and I was anxious to learn.

I may say that I have never seen just your sort of a celebration in my life before. To have brought six ministers from the ends of the earth and had them on the platform and in the pulpit was the most daring conception and triumphant achievement.

Personally I felt the full lift of the tide in my own soul and I shall never forget the inspiration that came to me when I faced that dear Church again on that memorable Wednesday night of the communion service."

DR. BLAND—"The program which was a remarkably comprehensive and becoming one, was carried through excellently, from all I can hear".

MR. IRVINE—"Certainly the Jubilee Anniversary did seem really worthwhile. Many things came to light to let me know that my ministry had not failed at Fort Rouge.

The kindnesses of the Fort Rouge people during my two weeks there, their appreciation of my preaching and visits, was extravagant, but wonderfully refreshing.

Certainly if it is possible to visit Fort Rouge again I shall not miss the chance".

DR. SALTON—"I ought to have been the very first to offer congratulations to you and your very efficient committee for the splendid success achieved on the 50th anniversary of Fort Rouge Church.

Without doubt the success was due to the long planned, prophetic, optimistic preparation the Church gave to the program.

Please convey my thanks for the place granted me in that glorious company of "has beens".



Sixtieth Anniversary

The 60th anniversary ceremonies began on Sunday November 14th and ended on Sunday November 21, 1943, with the closing preaching service.

The celebration took the form of an Eight-Day Preaching Mission, under the distinguished leadership of Dean Lynn Harold Hough, Th. D., D.D., of Drew Theological Seminary, Drew University, Madison, New Jersey.

The following committee were in charge:

-Harry O. Shurtleff,	Walter T. Hart,
Chariman.	Secretary.
F. A. E. Hamilton	R. D. Vance
M. Galston	Dr. W. M. Grant
David Downie	Dr. Geo. B. King
Mrs. C. E. Pollon	Mrs. J. A. Flanders
Mrs. Philip Stark	Mrs. G. A. Broadbent
Mrs. G. V. White	Mrs. W. H. Aseltine
Mrs. C. S. Wiggins	Mrs. Joseph Harris
Mrs. Wm. Armstrong.	A. R. Ivey

The programme commemorated sixty years history of the Fort Rouge congregation and twenty-five years of Crescent Church, merged in 1935 and thereafter officially known as Crescent-Fort Rouge United Church.

At each of the Sunday morning services there were events of unusual but appropriate character and of special interest to those present.

At the opening service, on Sunday morning two silk flags, a British Union Jack and an American Stars and Stripes, complete with poles and sockets, suitably marked with engraved silver plates, were presented to the Church by Mr. and Mrs. Alfred Spafford in memory of an only daughter, Lieut N/S Frances Winnifred Spafford and an only son W.A.G. Sgt. Alvin Leslie Spafford, R.C.A.F., casualties in World War II.

The flags were received and placed in position by the minister of the Church, Reverend William M. Grant, M.A., D.D., assisted by Lieut. N/S Annie McLeod and Flight Sgt. Broughton.

Dr. George B. King, president of the Manitoba Conference of the United Church of Canada led the opening prayer and His Honor R. F. McWilliams, K.C., Lieutenant Governor of the Province of Manitoba, read the lesson.

On the concluding Sunday morning of the celebration Reverend Robert E. Spence, minister of Harrow United Church, Winnipeg read the lesson, followed by the unveiling of a Tablet in memory of the Reverend Joseph Hendy Morgan, B.A. and his wife. It was made of selected quartered sawed oak, the letters and ornamentation hand carved. It bore the following inscription:

In Loving Memory of
Rev. Joseph Hendy Morgan, B.A.
Born 1866. Died 1907
Minister 1903-1907
His Leadership Remains
and
His Wife
Elizabeth Bartlett Milne
Born 1869. Died 1934
31 Years a Beloved Member and Worker

The closing service of the Mission was brought forward to four-thirty Sunday afternoon to enable Dean Hough to reach an eastern appointment immediately following.

The musical arrangements for the Mission were directed by J. Kerr Wilson, Musical Director of the Church and Miss Eila Buchanan, the regular organist. Mrs. Grace Lowery was guest soprano soloist on several occasions.

On the initial Sunday evening Augustine United Church, a near neighbor, graciously withdrew their evening service and their minister and choir joined the Fort Rouge congregation.

The program for the Sunday and week night gatherings, with those assisting, was as follows:

Sunday, Nov. 14th, 11 a.m.—“The Way of the People”.

7 p.m.—“The Hebrew Prophets”.

Monday Nov. 15th, 8 p.m.—“The Unique Person”.

Reverend W. G. Martin and Fort Rouge Choir assisting.

Tuesday, Nov. 16th, 8 p.m.—“The Apostolic Interpreters”.

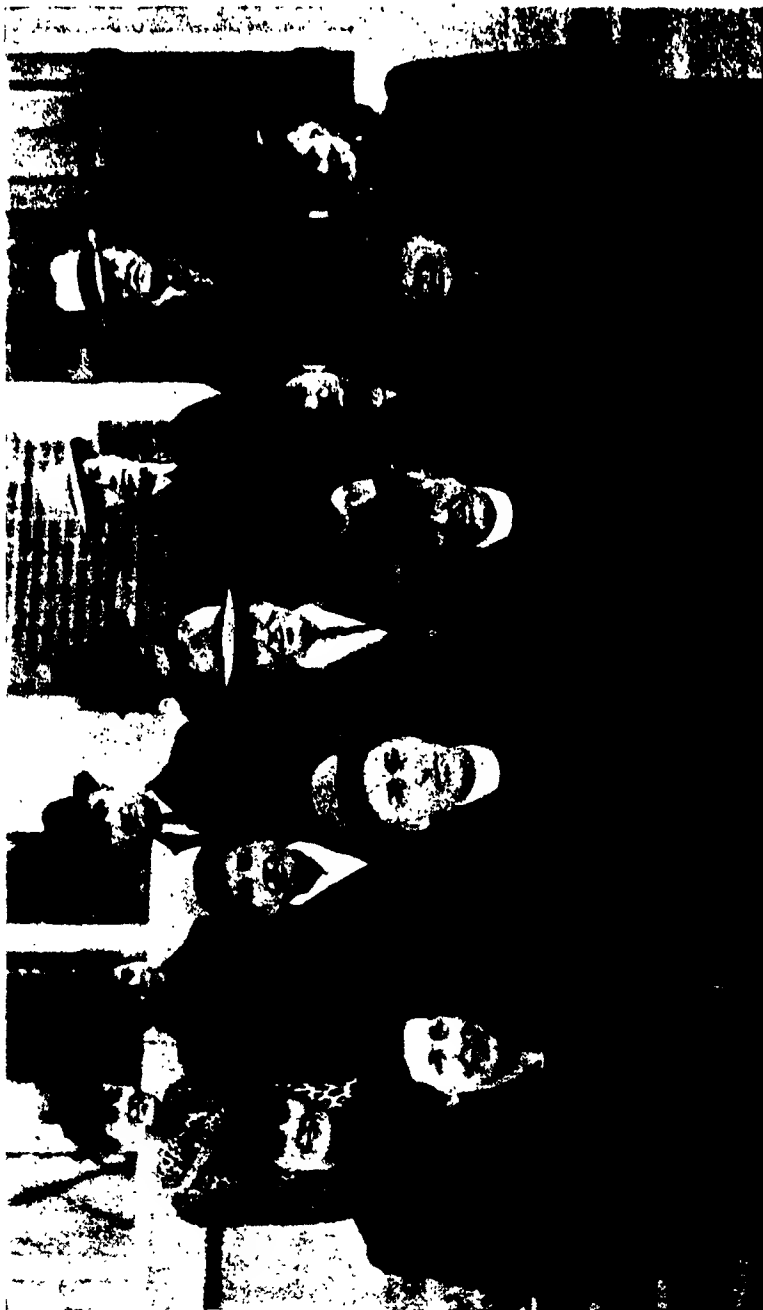
Reverend Norman E. Todd and Trinity Baptist Church Choir assisting.

Wednesday, Nov. 17th, 8 p.m.—“Christian Leadership through the Ages”—Reverend Dillyn T. Evans, Broadway-First Baptist Church Choir assisting.

Thursday, Nov. 18th, 8 p.m.—“Intellectual Distinction”.

United College Commencement exercises.

Principal W. C. Graham and University Chapel Choir assisting.



60TH ANNIVERSARY MINISTERS AND COMMITTEE MEMBERS:

Bottom Row: Mrs. G. V. White, Dr. W. M. Grant, Dean Lynn Harold Hough, Mrs. Philip Stark.
 Middle Row: Mrs. G. A. Broadbent, Dr. G. B. King, H. O. Shurtleff, Mrs. Wm. Armstrong, Mrs. C. E. Pollon.
 Top Row: Mrs. Jos. Harris, Mrs. C. S. Wiggins, F. A. E. Hamilton, Mrs. W. H. Aseltine, R. D. Vance, Walter T. Hart.

Friday, Nov. 19th, 8 p.m.—"The Multitude No Man can Number".
Reverend W. Gerald Burch and Holy Trinity Church
Choir assisting.

Sunday, Nov. 21st, 11 a.m.—"People you meet in the Bible".
Sunday Nov. 21st, 4:30 p.m.—"The Fearless Eyes of Youth".

During the week Dean Hough addressed the following service clubs, at the noon hour:

Monday, Canadian Club, "England in War Time".

Tuesday, Kiwanis Club, "Peace and War".

Wednesday, Rotary Club, Great Memories and Great Hopes".

On Thursday afternoon he addressed the Ministerial Association on, "The Preacher as a Pastor of Men's Minds".

At the Preaching Mission and other gatherings fine audiences were present and the deepest interest shown in the messages and addresses. Dean Hough made a lasting contribution to the religious life of the city. Much realistic information was given based on his war services overseas under the direction of the British Ministry of Information during World-War II. He stimulated the faith of the Churches greatly as he spoke of the dependence of the fighting forces upon the power of God in their struggle for victory. No religious leader in recent years made so deep an impression nor covered so many fields of activity in what will always be a memorable Preaching Mission, and a significant anniversary occasion.

Dr. and Mrs. Grant arranged an informal gathering at their home on the initial Sunday afternoon of the Mission for the Committee, their wives and husbands, which gave a very happy opportunity to greet Dean Hough as he began his work in Winnipeg.

Mrs. William Armstrong, a member of the Anniversary Committee, tendered a reception to the Dean, members of the Committee, the Official Board of the Church and other friends in her home at the close of one of the evening meetings. Refreshments were provided by the hostess whose hospitality was greatly appreciated by those present.

A group of Winnipeg friends sent, with their compliments, to Mrs. Hough, Manitoba's official emblem in bronze, a Buffalo of sufficient size to stand unaided on its own feet. Her unexpected illness prevented her accompanying the Dean, much to the regret of the Committee.

The committed were able, through the generous assistance of the Publicity Departments of the Canadian National Railways, Canadian Pacific Railway Company, Manitoba Travel and Publicity Bureau of the Manitoba Government, City of Winnipeg and some of its leading Churches, to prepare and present to Dean Hough a fine leather bound volume of more than 100, 8x10 photographic views of the City, its Churches, public buildings, Colleges, University and western scenery from the Great Lakes to the Pacific Coast. The volume included the personal photographs of the Honorable Roland F. McWilliams, Lieutenant-Governor of Manitoba, Honorable Stuart Garson, Premier of the Province and His Worship, Garnet Coulter, Mayor of the City. It was accompanied by a short message of appreciation and sent to his home in Madison, New Jersey.

The final report of the Preaching Mission presented to the Official Board on January 11, 1944, was as follows:

Receipts:

Open Collections, above average	\$435.25
General subscriptions	140.50
College donation	25.00
From Current Budget	221.65
Total	\$822.40

Expenditures:

Entertainment and Hotel	\$ 81.75
Railroad fares	145.35
Publicity	126.48
Miscellaneous Items	24.26
Honorarium and Exchange	444.56
Total	\$822.40

It should be said that Dean Hough made no stipulation in advance. The honorarium was determined by the Committee and approved by the Official Board of the Church.

His visit involved 14 days' time, fourteen addresses and sermons and fully 3500 miles of travel.

MEN'S TEA CRESCENT-FORT ROUGE UNITED CHURCH (1936).



Financial Glimpses

The current financing of churches has been too often a problem and never more so than when large structures have been erected under heavy mortgage commitments, with too slim or financially weak congregations.

Improved equipment and better facilities do not, in themselves, result in larger church attendance nor induce greater liberality of spirit. Shifting of population, encroachment of business in districts originally residential and the movement due to the increase of wealth among the worshippers has left many a promising church without either people or support. This has been particularly true in the newer cities of the west.

Fort Rouge Church has suffered in this respect with some of its good neighbors. It pioneered the way when the district south of the Assiniboine river was a sparsely settled but promising residential area and in need of the ministrations of the Gospel. It was poor when the work began and had to draw on Grace Church for leadership and material assistance but the light never went out nor were the altar fires quenched while faithful disciples prayed and labored for the Lord.

They knew that riches do not, in spiritual things, make the road easier, for often in poverty the Church of God has made unbelievable progress.

A reference to the current budget of 1911, when the larger building had been completed will show how far the Board were from anticipating the expense of operating the new and larger plant. It proved to be about half of the actual requirements; the interest charges alone were almost fifty percent of the total budget for the previous year.

Several years prior to 1939 a serious attempt was made to reduce the heavy mortgage debt, then in excess of \$25,000.00 under a plan of an annual payment of \$1,500.00 on the principal. As an inducement the mortgage company agreed to reduce the interest charge to five per cent as long as payments were met promptly and in full. There was a good response from the congregation on "One dollar per week" plan as a special mortgage gift and this arrangement was in effect for several years thereafter, with some considerable measure of success.

In this connection it should be remembered that the Women's Association were then making an annual contribution of more than \$1,000.00 to the current budget so in effect their help provided two-thirds of each installment on the debt. Their response in the time of need deserves special mention for their funds were the product of

their own labors and came in small amounts from many willing hands.

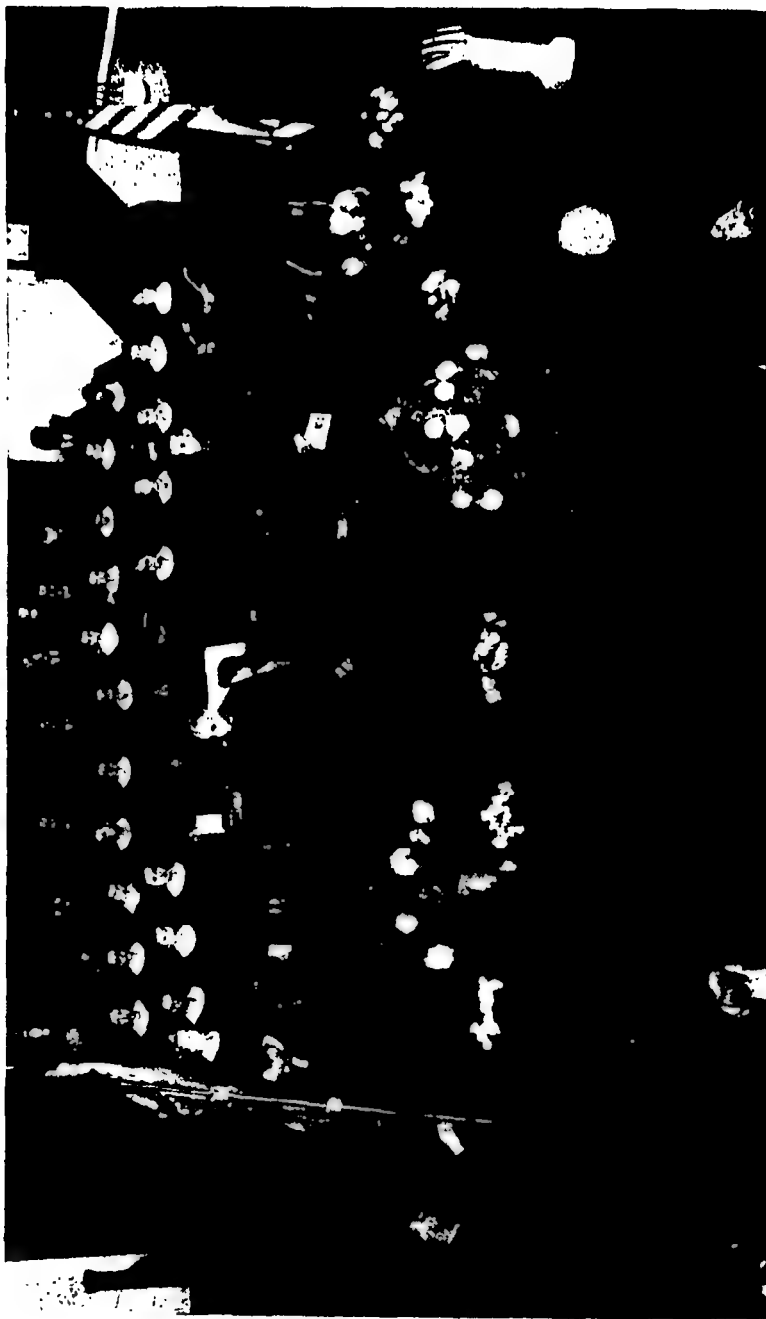
In 1940, some of the older and more substantial members of the Church felt the time was propitious to undertake a quiet canvass to clean up the balance of the mortgage by 1943, when the Church would reach its 60th anniversary. The effort then in mind, it was felt, could be prosecuted without interference with plans in operation on the weekly basis nor disturbance to the current financing of daily needs. The mortgage at that moment stood at \$22,200.00. The personal bonds executed when the debt was incurred were still in effect, involving estates of deceased members of the Church and causing hardship to innocent heirs, in no ways responsible for the situation. These bonds varied in amount from \$5,000.00 to \$3,000.00 each.

That this quiet effort did not fully succeed as planned is no reflection on the generosity or interest of those approached, nor would it have fallen short of its objective had it been possible for all concerned to unite their efforts completely. However, it was not without tangible results for it hastened the hour when a debt of forty years standing with interest payments which have exceeded in amount the original face of the debt itself would be discharged in full, all personal bonds released and estates relieved of a burden never contemplated in the first instance. At the close of the year 1945 the mortgage had been reduced to \$9,900.00, with good assurance of full clearance within the ensuing twelve months.

While the spiritual interests cannot be measured in terms of money nor the wealth of material things, nevertheless the sacrificial love of Christians must express itself in stewardship.

Fort Rouge congregation has, in all probability, raised and expended during its sixty-three years of history the large sum of \$750,000.00 in plant and maintenance, an average of \$1,000.00 per month, year in and year out.





60TH ANNIVERSARY PRESENTATION SPAFFORD MEMORIAL FLAGS

Dr. G. B. King

Dean Lynn Harold Hough

Dr. W. M. Grant,

Official Photograph, RCAF

Women's Association

Reference has already been made in this sketch to the "Women's Association" which began to function with the arrival of the first minister of the Church; for a home had to be provided and furnished for his comfort.

The organization, then known as the "Ladies Aid Society", has undergone a change in name but without a lessening of responsibility or usefulness.

As the time passed they paid from their own funds a goodly share of the \$4,000.00 mortgage on the parsonage, 346 Stradbroke Avenue and, as already indicated, during the years from 1935-1945 they contributed to the current budget of the Church an amount equal to one-third of the mortgage debt existing when that period began. Their sacrifices and labors have been without abatement, in good times and bad, their gifts from a treasury replenished by hard work and many small returns.

It is highly significant that the first bequest in the history of the Church came from a woman, an officer for many years of the Association, Mrs. George H. West. Her remembrance amounted to \$2,000.00, was paid in full and immediately applied on the Church mortgage.

The debt was bearing five percent interest. Mrs. West has thus become a contributor in perpetuity to the extent of \$100.00 per annum to the current budget of the Church.

Women's Missionary Society

The Fort Rouge Auxiliary of the Women's Missionary Society organized in 1903 has been a potent factor in the maintenance of a warm and intelligent world wide outlook in the life of the church. It has kept the fires of missionary zeal from extinction and religion from becoming parochial. It has obeyed the unavoidable injunction of the Master, who said, "Go ye into all the world, and preach the gospel to every creature".

It has emphasized the place of voluntary giving in the life of a disciple of the Lord and taught the joy of unselfish service to lands benighted. Like the good women of Christ's day who were last to leave their crucified Lord and first in the early hours of the resurrection morn to seek again the place where they had laid him, the Women's Missionary Society has refused to think of Jesus except as a Saviour for all mankind.

The givings of both auxiliaries, (the Evening branch and the parent Auxiliary) for the year 1945 were \$1,343.00 an amount which compares well with the givings of the membership as a whole for the same period of time.

The Auxiliary promotes missionary interest among the youth of the Church, including Baby Bands among the children in the Sunday School.

Thus the light that shines farthest shines brightest at home.



Service to Youth

Fort Rouge Methodist Church began with a Sunday School session, which boasted eleven scholars but that was accounted a promising beginning.

Sixty-three years later the work has fallen far short of the need, a condition so general that it is causing much concern throughout the religious world.

The training of the young in religious matters is of paramount importance to civilization and the Church of God.

Failure at this point is failure most lamentably everywhere.

The inevitable effects of war are the apparent cause of the disturbing conditions but there surely is a deeper reason for the disaster which has fallen on the church of today.

It might be found in the general indifference of adults to the claims of religious life, neglect of the Sabbath, lack of evangelism in the pulpit and absence of prayer in the pew.

The Sunday School, the barometer of church life, quickly answers to indifference which robs the pulpit and pew of faith in God and willingness to sacrifice for His Kingdom on earth.

What is true concerning the Sunday School situation will apply to the work for older young people. Crescent-Fort Rouge failure may be no greater than has fallen on other congregations.

These are the uncared for groups which stand on "No Man's Land"—the strip of territory between graduation from the Sunday School and membership in the Church of the Living God.

Let it be said, with thankfulness, the Fort Rouge Sunday School has yielded not a few who learned to bear the yoke in youth and in maturity brought to the Church leadership of great value and strength.

There can be no suggestion of criticism on those who, throughout the years, have given time to Sunday School and Young People's work in this Church. They have labored and worried in a situation where a solution should be sought in the plan and not the personnel. They are an army on the firing line without coordinating leadership at the base and too often without adequate reinforcements.

Surely such a worthwhile job is worthy of the time and energy of a paid associate chosen to coordinate the efforts of volunteers, who give time, thought and prayer to a department which has in its results the church of the future. True, in the main it must be a willing effort by willing workers but directed it must be by competent and far-seeing leadership.

The Sunday School will then seek its clientage where they can be found and offer religious instruction as an essential equipment for life and its responsibilities.

The Ministry of Music

Since its earliest days, when Grace Church provided the organist for the opening session of the Sunday School in 1883, the Choir has been an important part of every hour of public worship. The message from the pulpit was framed in anthem and hymn and the worshippers taught how to praise the God of all Grace in the glad songs of Zion.

Its ministry has been a gracious one, freely given, too frequently without much extended praise or much understanding of the hours of preparation demanded from those who taught the people how to sing.

Without their aid the congregation would not have learned the great hymns of the Church or the glorious anthems written by musicians whose souls entered into the harmony of their compositions and left a heritage rich in power and joy to mankind.

It was inevitable when Church Union came some revision of the various hymnaries should result, with loss or adjustment of too many of the compositions, singularly the pre-emption of one or the other of the contracting Churches. It will not therefore be surprising that the Methodists lost some of their great hymns which clustered around the Wesleys and others who followed in their train.

John Wesley never took kindly to the mutilation of the compositions of his brother and himself by the tinkers of his day. The following letter was written by him in a preface to, "A Collection of Hymns, for the use of the people called Methodists" (October 1779):

"Many gentlemen have done my brother and me (though without naming us) the honour to reprint many of our hymns.

Now they are perfectly welcome to do so, provided they print them as they are, but I desire they would not attempt to mend them; for they really are not able.

None of them is able to mend either the sense or the verse. Therefore I must beg of them one of these favors; either to let them stand just as they are, to take them for better or worse, or to add the true reading in the margin or at the bottom of the page, that we may no longer be accountable either for the nonsense or the doggerel of other men."

The Church has been served throughout its long history by competent and sympathetic choir leaders and organists. For a time both positions were consolidated but seldom, if ever, with less competency on the part of the leaders. It is a matter of much regret that with the passage of the years records do not furnish information of those who have rendered service in leadership or membership in the choir.

It is worth recording that in one instance, about the year 1893, upon the resignation of the choir leader the Board turned to Wesley

College and persuaded a divinity student, Thomas E. Holling, to become organist and choir master, at a salary of \$1.00 per week. Notwithstanding the size of the pay he rendered service of a high order and gave great satisfaction. It was in his time that two young women, Misses Clara Bull, (now Mrs. John L. Waller) and Bessie McKenzie made their debut and for many years thereafter their fine voices were heard and enjoyed by appreciative audiences of musical distinction. Reverend (Dr.) T. E. Holling following ordination served many important Churches in Canada including Young United, Winnipeg and now in retirement, lives in Victoria, British Columbia.

It is strange that there never has been much attention given to the addition of auxiliary instruments in the development of Church music. The children of Israel in the temple worship used many instruments to augment and aid the human voice and they gloried in the skill of those who played on the harp and other instruments of antiquity. Music was the antidote to weeping, for however dark the night joy came with the morning light. We are told the morning stars sang together at creation and in Revelation that the angelic hosts sang the song of Moses and the Lamb. None but the eleven disciples heard the hymn sung at the institution of the last supper the night Christ was betrayed as he started the death march to Calvary. That must have been a hymn which breathed the Love of God and the tender message of the One who was giving His life freely for the redemption of lost men and women.

It may yet be as a congregation under the leadership of the choir we shall learn the technique of the Yorkshire man who sings from the heart, not from the head.

Social Features

Little has been said about the social life within the Church building and its place in the development of the more serious and fundamental aspects of religious experience.

That a reasonable homelike atmosphere among the people is the responsibility of the minister and officials and when maintained in fair measure adds to the effectiveness of the preaching and growth of the membership, none can doubt.

To many people, especially those in more or less humble circumstances, the church is the only place where they can associate with those whose acquaintance they desire and whose friendship appeals to them. It should be true of Christian people that to extend the courtesy exemplified by Christ himself, when He mingled with all the people, is a form of service calculated to bring happy reward to those who want to love their neighbors as themselves.

It would be impossible to tell of various social events and evening entertainments which spread a warm atmosphere in the congregation of Fort Rouge Church during its extended history.

Young and old have shared in tea meetings, dinners, entertainments, receptions, picnics, and other happy gatherings, all of which contributed to established friendships and defied the vicissitudes of time to destroy or weaken.

One of the singular delightful occasions was the celebration, in the Church on Sunday evening, November 8, 1925, of the Golden weddings of Mr. and Mrs. Manlius Bull and Mr. and Mrs. Samuel Groff, both couples highly respected and beloved members of Fort Rouge United Church.

The event followed the evening service, with a large attendance of their friends and members of the congregation.

Both couples had been married in the east, were now connected with the same Church and widely known and affectionately regarded by a host of people in Winnipeg. Warmly congratulatory addresses were presented to each couple, accompanied by appropriate gifts of affection and esteem.

Refreshments were provided by the ladies of the Church and an informal program completed the gathering.

Much to the regret of everyone Mrs. Groff was too ill to be present but her husband was commissioned to carry the very best wishes of all present to her sick room and assure her she was much in their thought and love.

In Memoriam

WORLD WAR I

THE LOVEJOY TABLET—In Loving Memory of James E. Lovejoy, 43rd Batt., C.E.F., age 22 years. Teacher and Officer of this Church. "Who fights for God draws nigh and wins immortality".

THE CENTRAL CONGREGATIONAL CHURCH TABLETS (On Loan)—Number 1—1914-1918, Honor Roll, 29 Bravely Fell, four died in service. In a Righteous Cause they have won immortal Glory and have nobly served their Nation in serving mankind.

Number 2—1914-1918, Honor Roll, 29 killed in action. Five died in service. In a Righteous Cause they have won immortal Glory and have nobly served their Nation in serving Mankind.

THE CRESCENT CONGREGATIONAL CHURCH TABLET—58 Enlistments, two killed and 28 wounded. For Righteousness, Liberty and Justice. 1914-1918.

THE MACDONALD TABLET—In Loving Memory of Sgt. A. V. Macdonald. Killed in Action, Vimy Ridge, France. April 10, 1917. Aged 20 years.

THE LEECH TABLET—In Loving Memory of Lieut. Hart Leech, 1st. C.M.R.'s. Who was killed in action at the Somme, Sept. 15, 1915, aged 27 years. (Erected by Fort Rouge Methodist Church Choir).

WORLD WAR II

THE McBRIDE TABLET—In Memory of Jack McBride, R.C.N.V.R. Missing with the sinking of H.M.C.S. Athabaskan April 29th, 1944. Erected by MacKinnion Bible Class.

THE POUND TABLET—In Memoriam, Frank J. Pound. Beloved son of Frank and Violet Pound. Lost at Sea on H.M.C.S. Regina August 8th, 1944, aged 19 years. (Erected by the family).

THE SPAFFORD MEMORIAL FLAGS—American Stars and Stripes; with pole, socket, silver engraved plate; to the memory of an only daughter, Lieut. N/S Frances Winnifred Spafford, casualty World-War II.

British Union Jack; with pole, socket, silver engraved plate; to the memory of an only son, W.A.G. Alvin Leslie Spafford, casualty in World-War II.

(Presented to the Church by their parents, Mr. and Mrs. Alfred Spafford).

Special Memorials

THE MORGAN TABLET—In Loving Memory of Rev. Joseph Hendy Morgan, B.A. Born 1866, died 1907. Minister 1903-1907. His Leadership remains and His Wife Elizabeth Bartlett Milne, Born 1869, Died 1934. 31 Years a Beloved Member and Worker. (Erected by the family).

THE HATCHARD FONT—In Loving Memory of Thomas Hatchard, a member of former Central Congregational Church. Presented by his widow. (On Loan).

THE BURDEN TABLET—In Ever Loving Memory of Lewis Percy William Burden only son of Mr. and Mrs. Burden who died Dec. 16, 1925, aged 23 years. A Willing Worker in this Church who lived in deeds not years. (Erected by the family).



The Hour of Farewell

Under the Methodist itinerancy Fort Rouge congregation were faced with a change in its ministerial leadership at stated intervals, a condition accepted without complaint by pulpit and pew.

Following union in 1925 the itinerancy plan ceased officially without a substitute being found. The pastoral relationship thereafter was without time limit and since then neither minister nor congregation of the three constituent bodies have been able to find a compromise adjustment. It is remarkable in this connection that while the Methodists operated under an itinerant system the pastoral term was, on the average, in the newer large western appointments of greater length than obtained with either of the other two Churches as far as information is available. Certainly in the case of Crescent Congregational and the Fort Rouge Methodist, locally joined in 1935, such seems to be the case.

When the "time limit" was reached and the Fort Rouge congregation faced a change in ministers many choice friendships were disturbed. It was hard to break "home ties", lose a beloved leader and turn with happy expectancy to a new guide, a new voice and make other inevitable adjustments.

But the hour of parting must be the occasion of affectionate remembrance, with appreciation expressed in tangible form, for the man who had shared some of the deepest and richest experiences of life. He had baptized our children, married our sons and daughters, buried our beloved dead and comforted those stricken with grief. He carried into the sick room the prayer for those in physical pain and brought the reclaiming presence of the Son of God to the wanderer.

Nor was his good wife, that silent but effective member of the ministry, forgotten in gifts and sincere appreciation.

When Dr. William M. Grant completed his pulpit ministry at Fort Rouge in 1945, he was farewelled, in part, with a gift from a small group in appreciation of the gracious help he and Mrs. Grant had rendered when the deepest of all human sorrows had fallen on broken hearts. This message accompanied the gift:

Reverend William M. Grant, M.A., D.D:

Will you permit a group of persons, unidentified and for the most part not members of Crescent-Fort Rouge United Church, Winnipeg, to express in this way very deep and sincere appreciation of the comforting ministry of yourself and Mrs. Grant when the hand of death took those dearer than life itself.

In those unutterably dark hours your message of hope and sympathetic understanding brought to us the Balm of Gilead when the last mystery of human experience had

fallen with unprecedented severity and disaster.

We know the man of God should be all things to all men, sharing the joys of his people, bearing their waywardness and lack of loyalty to his Master, seeking by prayer and example the wandering ones and ever remembering that his Lord demands virtue of life and faithful performance of duty.

But mankind is not only given happy hours of sunshine but intermingled with its joys are the dark clouds of disappointment and the breaking of human hearts when loved ones are taken. It is then we learn, amid our blinding tears, it is allotted unto man once to die. It was in such overwhelming times of grief you rendered the consolation of the Gospel of Christ, bidding the stricken eyes look with hope and unwavering faith to Him who stood by the open grave and joined his tears with those who wept, pointing them to the resurrection and reunion in the life to come.

We, of broken households, will never forget your words of gracious comfort then so freely given, and during the lonely hours which have since fallen to us.

It seems fitting that upon the eve of your retirement from the present pastorate we should express in some simple tangible way the loving gratitude we feel for your Christlike help when the waters threatened to overflow.

We, therefore, wish you to accept the accompanying Dominion of Canada Victory Bonds, which are placed in your hands without restrictions, and in memory of our beloved dead, whose names follow hereon:

Frank E. Martin, Albert E. Montgomery, William J. Osborne, Harriet C. Wynn, Mrs. John R. Easton, George S. Aseltine, Mrs. J. T. Adam Clarke, Albert E. Master, Dr. J. T. Adam Clarke, Mrs. William Armstrong, Dr. George F. Salton, Mrs. George S. Morrow, Mrs. George F. Salton, Roger Salton.

Winnipeg, Canada, June 23rd, 1945".

The presentation was made privately to Dr. and Mrs. Grant, at their home, on the last Sunday afternoon of his ministry with the Church.

On that Sunday evening the congregation and friends gathered in the Church hall following the hour of worship, for a farewell to Dr. and Mrs. Grant. An appreciative address was read by Mr. Harry O. S. Jeff and a purse of approximately \$600.00 expressed the feeling of the congregation for his fine service throughout a pastorate of six years. The Choir extended their good wishes and presented a gold wrist watch to Mrs. Grant.

An interesting program under the chairmanship of Judge F. A. E. Hamilton and refreshments provided by the ladies of the Church completed the hour of farewell.

Organization

DECEMBER 31, 1945

Reverend George F. Dyker, B.A., B.D., Minister; J. Kerr Wilson, Musical Director; Miss Eila Buchanan, A.T.C.M., L.R.S.M., L.T.C.L., Organist; Archie Parnell, Church Officer.

THE OFFICIAL BOARD

Session Members—

E. P. Withrow	H. Wookey
A. R. Ivey	R. D. Vance
C. V. Rannard	L. B. Tough
J. C. Williams	E. A. Wood
J. B. Larway	H. W. Chislett
J. M. Pascoe	G. White
M. Gaston	N. B. Smith
C. S. Bowman	C. N. Halstead
R. N. Lyons	J. M. Scurfield
I. G. Arnason	C. A. Muller
C. S. Gow	A. D. Birnie
H. P. A. Hermanson	A. N. Sawyer
Dr. G. B. King	James Downie
S. M. Mutchmor	

Steward Members—

R. W. Bouskill	R. G. Barton
Kenneth MacKenzie	C. S. Wiggins
F. A. E. Hamilton	C. W. Biglow
Ronald Downie	M. Wilcox
John McEachen	G. A. Ivey
C. F. Rannard	W. E. Buck
R. G. Roberts	J. A. Flanders
F. S. Rose	R. J. Foster
E. W. Voelker	A. W. Fosness
W. E. Bull	D. R. Moore
J. H. Evans	W. A. Daly
H. G. Hurlbut	A. E. Ivey
Fred Pickles	H. O. Shurtleff
G. C. Sharp	(Treasurer)

EX-OFFICIO MEMBERS—Presidents of sub-organizations and Superintendent of the Sunday School.

TRUSTEE BOARD—B. C. Parker, John A. Flanders, W. E. Davison, F. A. E. Hamilton, E. P. Withrow, Chas F. Rannard, G. A. Broadbent, Chas E. Stewart.

THE SUNDAY SCHOOL

R. D. Vance

Supt.

E. S. Campbell

Treasurer

Miss H. M. MacRae

Secretary

TEACHING STAFF (Beginner's Dept.)—Miss Joan Harris, Miss Eileen Walsh and Miss Pearl Dempster.

Primary Dept.—Mrs. F. Wagner, Jr., Mrs. A. E. Speight, Miss Yvonne Wiley, Miss Jean Ivey, Miss Evelyn Hewson and Miss Pat Muller.

Junior Dept.—Miss M. Clark, Miss P. Baker, Miss Mary Harris and Mr. E. Davison.

Intermediate and Senior Dept.—Mr. Harold Wookey, Mrs. Eileen Prest, Mrs. Fraser Arthur and Miss Barbara King.

Bible Class—R. Harris, President and Doris Moore, Secretary.

WOMEN'S ASSOCIATION—Mrs. C. S. Wiggins, President; Mrs. A. E. Ivey, Secretary.

WOMEN'S MISSIONARY AUXILIARY—Mrs. Joseph Harris, President; Mrs. J. N. T. Bulman, Secretary.

WOMEN'S MISSIONARY SOCIETY (Evening Auxiliary)—Mrs. F. A. E. Hamilton, President; Miss Emily Chester, Secretary.

FORT ROUGE MOTHER'S CLUB—Mrs. W. Wiley, President; Mrs. A. Aikens, Secretary.

CRESCENT WELFARE CLUB—Mrs. T. Thompson, President; Mrs. C. Macdonald, Secretary.

BABY BAND AND NURSERY—Mrs. J. C. Foster, Secretary.

CANADIAN GIRLS IN TRAINING—Mrs. J. Arthur, Supt; Mrs. H. Prest, Leader; Shirley Williams, Leader.

GIRL EXPLORERS—Miss Doris Moore, Leader.

GIRL GUIDES—Miss Mary Clark, Captain.

BOY SCOUTS—D. Burnett, Scout Master.

BROWNIES—Eileen Walsh, Brown Owl.

CUBS—Miss J. Cameron, Cub Master.

CRESCENT-FORT ROUGE CHOIR—J. Kerr Wilson, Musical Director and Baritone Soloist; Miss Ella Buchanan, Organist; Jack Williams, W. T. Wiley, Chas. Bouskill, Harold Searth, Mrs. G. A. Broadbent, Mrs. G. V. White, Miss Muriel White, Miss Shirley Williams, Miss Freda Deane, Miss Janet Montgomery, Miss Betty Herbert, Miss Rosaline Rossell, Miss Doris Moore, Miss Violet Cumming, Mrs. L. White, Mrs. D. Slater, Mrs. W. Austin, Miss Una Wiley, Mrs. Ross McFee, Miss Elaine Saunders.

Supplementary Notes

CRESCENT AND FORT ROUGE LOCAL UNION

Official Statement

"Realizing that the Fort Rouge and Crescent United Churches, to a very large extent, are serving the same community, and with a view to more effectively serving this community, we recommend:

1. That the two Churches hold united Sunday Church Services in the Fort Rouge United Church for a period of two years, starting July 1, 1935.

2. That the Minister of the Crescent United Church conduct these United Church Services for a period of two years.

3. That the Minister of Crescent United Church be named interim Moderator of the Fort Rouge United Church for a period of two years, starting July 1, 1935.

4. That the Sunday School and weekly services be continued in each Church as at present, or may seem to be advisable to each Church.

5. That the Boards of the two Churches meet from time to time in joint session to consider matters affecting either one or both Churches.

6. That, with the exception of the principal of the mortgages on the two Churches, all liabilities of the two Churches, as at July 1, 1935, and all current liabilities of the two Churches, which shall be incurred during the two year period, be pooled and paid approximately pro-rata out of the current or special receipts of the joint congregation.

7. That payments on the principal sum of either mortgage be paid as instructed by contributors supplying funds for any such payments.

8. That this co-operative arrangement may be terminated at the end of June, 1937, or at any time thereafter, upon four months' notice in writing mailed by the Secretary of either Official Board to the Secretary of the other Official Board.

(2)

We recommend that in the event of the sale of one or both of the present Church buildings, and upon the completion of the union of the two Churches, suitable Church accommodation be provided in the district to accomodate the united congregation.

These recommendations were approved at a meeting of each congregation, duly called for the purpose and held separately on March 12, 1935, when the following vote was registered:

	For	Against
Fort Rouge Meeting	103	10
Crescent Meeting	68	18

Attendance—Ft. R. 113

Cres. 86

The combined membership of the contracting Churches was, at the time of the local union, 780.

The following figures were prepared and distributed by the Committee of Stewards of the Fort Rouge United Church at the time of the proposed union of the two congregations.

CRESCENT AND FORT ROUGE FINANCIAL STATEMENTS

Yearly Operating Expenses

	Crescent	Ft. Rouge	United
Minister	\$2300.00	\$2500.00	\$2500.00
Sexton	480.00	900.00	1380.00
Secretary		345.00	345.00
Choir	300.00	885.00	885.00
Fuel	325.00	800.00	1125.00
Taxes	160.00	410.00	570.00
Light and Power	82.00	165.00	220.00
Repairs	50.00	100.00	150.00
Insurance	43.00	305.00	348.00
Printing and Stationery	110.00	100.00	150.00
Advertising		50.00	50.00
Sundries	75.00	230.00	305.00
Interest	396.00	1295.00	1691.00
Presbytery	75.00	150.00	150.00
Rent, Parsonage	420.00		
Telephone		85.00	85.00
	<u>\$4816.00</u>	<u>\$8320.00</u>	<u>\$9954.00</u>
Outstanding Accounts	768.00	1100.00	1868.00
Total	<u>\$5584.00</u>	<u>\$9420.00</u>	<u>\$11822.00</u>

Operating expense of two Churches:

Fort Rouge	\$ 9420.00
Crescent	5584.00

\$15004.00

Estimated operating expense under arrangement 11822.00

Saving \$ 3182.00

Estimated Revenue Joint Arrangement:

Envelopes	\$2900.00	\$5600.00
Open	650.00	750.00
Specials	1018.00	2460.00
Women's Ass'n.	200.00	200.00
Taxes		410.00
Rent	420.00	
Interest	396.00	

Total \$5584.00 \$9420.00

Little attempt has been made to single out individuals, who have rendered Fort Rouge Church conspicuous service; frequently unofficially. This cannot mean that they are now forgotten, although they would desire no public recognition. The quality of service and the modesty of their demeanor warrant a reference to some of those quiet disciples, whose works do follow them and they being dead yet speaketh.

Mr. and Mrs. William J. Bulman occupied a warm place in the affections of the congregation. Their active hands willingly and generous hearts regularly rendered high service to every church need, often anticipating the hour of distress. Mr. Bulman had a far-seeing eye and could provide open doors while his associates were still immeshed in the problem stage.

Charles A. Hill, now retired, gave extended service to the Church as Scout Leader. He put in many hours each week in the training of growing boys in the intricacies of scouting and development of personal character.

To this he added the responsibility of a Scout Bible Class as an important part of his numerous cares. His fine unselfish work still contributes to the welfare of the Church. A number of the boys under his care have become active workers in the cause to which he gave fine leadership. He was an ideal disciplinarian for he could combine stern duty and affection in fair proportion.

In 1923 when the mortgage debt on the Church property was approximately \$33,000.00, a group of individuals undertook a life insurance plan for its retirement, spread over a period of ten years and agreed to pay the premiums, with the Trustees of the Church as beneficiary.

About \$10,000.00 was placed under the plan, which at maturity yielded a total of \$8,379.00, all of which was applied on the mortgage.

Mr. Joseph Clark, one of the insured and a personal bondsman to the mortgage company, died within a few months. The proceeds of his policy reduced the principal debt by \$5,000.00 cancelling the contingent liability of his bond. His death, which came without warning, removed a member of the Trustee Board and a very active and generous member of the Church.

PASTORATES

Fort Rouge		Crescent	
Langford	1887-89	Weeks	1910-12
Stewart	1889-90	Hindley	1912-14
Endicott, Cooke	1890-92	McKenzie	1915-19
Jamieson	1892-93	Dickson	1919-24
Fletcher	1893-96	Ramsden	1924-26
Brown	1896-99	Stewart	1927-33
Armstrong	1899-03	Thompson	1933-35
Morgan	1903-07		
Pescott	1907-09		
Irvine	1909-13		
Salton	1913-17		
Armstrong	1917-21		
Church	1921-26		
Bland	1926-31		
Eardley	1931-35		
Thompson	1935-39		
Grant	1939-45		

AVERAGE LENGTH OF PASTORATE—Crescent Church, three years, seven months. Fort Rouge Church, four years, two months.

HARROW UNITED CHURCH

The congregations of Augustine (Presbyterian) and Fort Rouge (Methodist) had a large hand in the organization of the present Harrow Street United Church, located at Fleet Avenue and Harrow Street.

Its work began on December 10, 1916, known as "Sunshine Mission". Quarters were secured in a store, corner Aynsley Street and Scotland Avenue, where a Sunday School was organized and carried on for a time, under a committee representing both Churches.

The work has developed into a promising and greatly needed place of worship for the residents of the rapidly growing south-western portion of Fort Rouge residential district.

Mention should be made of the cordial neighborliness of the Churches in Fort Rouge district, immediately south of the Assiniboine river.

Quickly following the lead of Grace Methodist Church in planting an organization for Sunday School work and preaching services in 1883, Augustine (Presbyterian) Church was organized in 1887, with Dr. Andrew B. Baird as its first minister.

In 1889 Holy Trinity (Anglican) Church began Sunday School work in a vacant store on ~~Marla~~ (Stradbroke) Avenue. Their first building was located on Lewis Street and the first church service, held on October 17, 1893. The new parish was not formally organized until 1897, with the Reverend John B. Richardson, now Bishop of Fredericton, New Brunswick, as its first Rector.

Trinity Baptist Church was organized in 1904, as Nassau Street Baptist, with Reverend J. B. Warnicker as minister. The present name was adopted several years later.

These four Churches, Fort Rouge Methodist, Augustine Presbyterian, St. Luke's Anglican and Trinity Baptist have unitedly shared to a remarkable extent responsibility for the religious welfare of the community. There has been no lessening of co-operation and friendliness. Of late years all have been faced with the common problem of existence with the expansion of the city and the inevitable shifting of the residential population. They may all need a re-birth to interest a changing constituency as they once impressed those in residence of the need of cultivating religious life for the security of home and family.

During the pastorate of Dr. George F. Salton the Church was made the recipient of the beautiful oil painting:

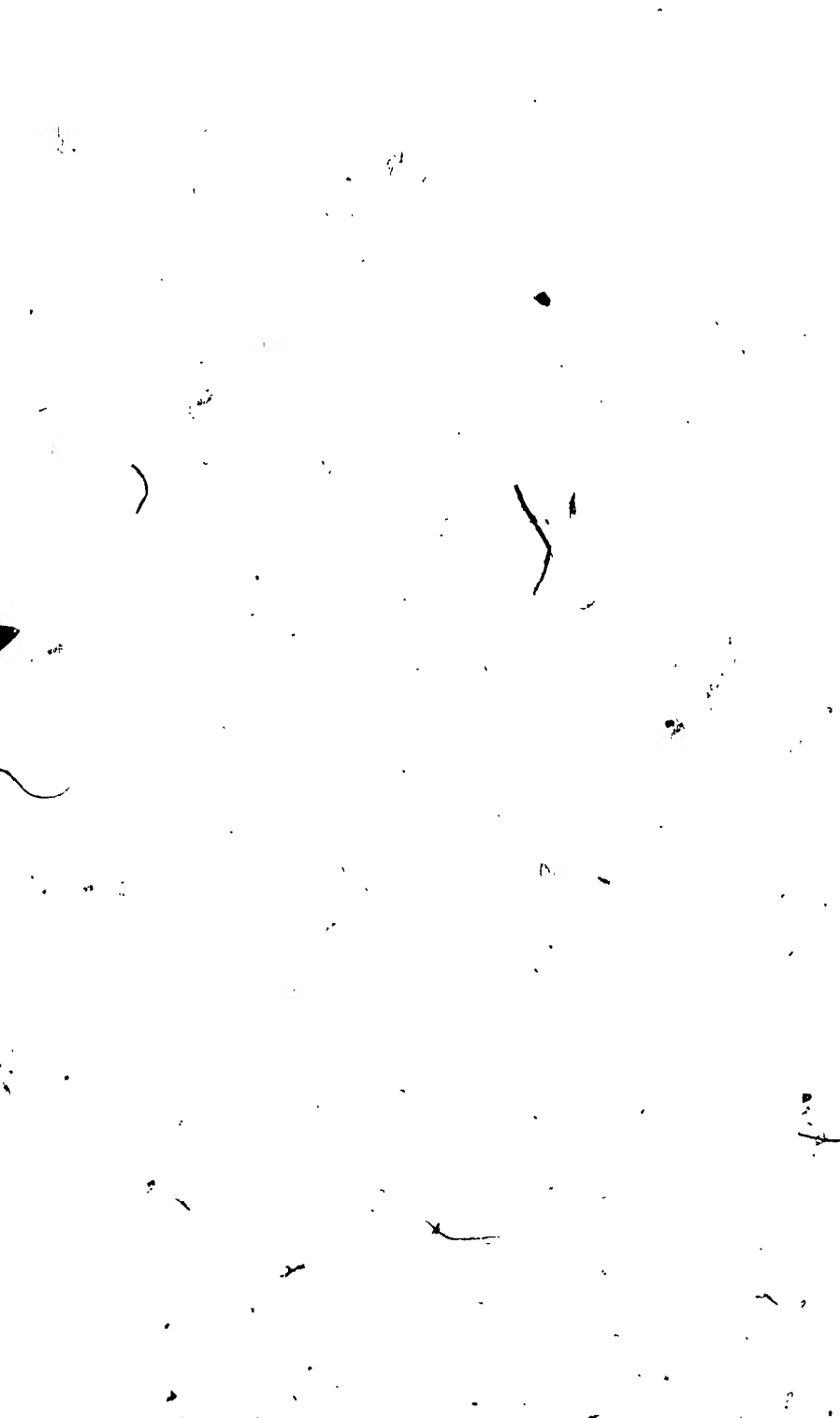
THE SHADOW OF THE CROSS
by William Strutt.

It has been placed in the front lobby of the building, in full view at all times.

The painting is in a heavy gilt frame and covers wall space of four feet, seven inches in width and eight feet in height.

The identity of the donor, or donors has never been revealed but beyond all doubt Dr. Salton himself had some persuasive hand in securing such an artistic and valuable gift. His own love for works of art and his wide knowledge of their value and appropriateness gave his ministry much charm and effectiveness. None other would be likely to foster a memento of taste and culture.

The painting is one of the most cherished possessions of the congregation.



Contents

In Memoriam	11
Early Days	13
New Church Buildings	22
Union Movement	32
Crescent Congregational (United)	34
Local Union Crescent and Fort Rouge	39
Fort Rouge Congregation	41
Church Staff	52
Fraternal Ministry	54
Dark Hours of War	55
Broadcasting	57
Anniversaries	58
Financial Glimpses	70
Church Organizations	73
War Casualties and Memorials	79
The Hour of Farewell	81
Officiary	83
Supplementary Notes	85

BISHOP PRINTING CO., LIMITED
PRESS
WINNIPEG, CANADA